P V. Research Series No 50

Editor .
Dr. Sagarmal Jain

JAINA EPISTEMOLOGY

By
Late Dr. Indra Chandra Shastri
M A Ph D

P. V. RESEARCH INSTITUTE
VARANASI-5

Published by

P V Research Institute
I T I Road,
Varanasi 5
Ph No 311462

First Edition

February 1990
Price Rs 150 00

Printed by

Divine Printers
B 13/44, Sonarpura
Varanasi

Publisher's Note

We feel immense pleasure in presenting this valuable work 'Jaina Epistemology' by Late Dr Indra Chandra Shastri in the hands of the scholars Dr Indra Chandra Shastri was the second Research scholar of P V Research Institute He was awarded Ratan Chand Memorial Scholarship by this Institute to work on the Epistemology of Jaina Āgamas He was awarded Ph D Degree by B H U

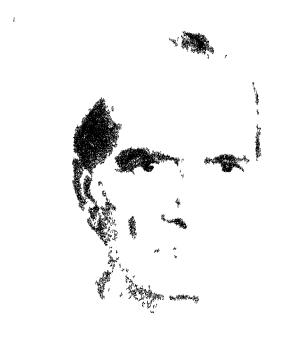
Though there are various independent works on Jaina theory of Reality, Syādvāda, Jaina Metaphysics etc but we don't have any work on Jaina Epistemology or Pramāna Mīmāmsā It is gratifying that this subject has been for the first time exhaustively dealt by Dr Indra Chandra Shastri The present work not only covers the epistemological concepts of Jaina Philosophy but it also includes their comparative studies with other systems of Indian Philosophy As a matter of fact the author has made a remarkable contribution to Indian Epistemology in general and Jaina Epistemology in particular

We are extremely sorry as this work could not be published in his life time due to certain unavoidable reasons After his demise his eldest son Dr Satya Suman Shastri approached Dr Sagar Mal Jain, Director, P V Research Institute and expressed his desire to see it through the press While going through the manuscript it was realised that the pattern of references and diacritical marks adopted in thesis left much to be desired It required a thorough scrutiny Dr Shastri, the author having left for heavenly abode it was the sole responsibility of the Institute as a publisher to prepare a correct press copy We are happy to note that our academic staff Dr Sagarmal Jaina, Director, Dr Arun Pratap Singh, then Research Associate and Dr. Ashok Kumar Singh, Research Officer undertook this responsibility and corrected copy was given to the press

We are thankful to the heirs of Dr I C Shastry esp Dr. Satya Suman and Sneha Suman who took keen interest in publication and also made a donation of Rs 2100/- as a publication grant for this work

We are again thankful to Dr Sagar Mal Jaina and Dr Ashok Kumar Singh who have been instrumental in its publication We are also thankful to Sri Mahesh Kumar, Divine Printers for its speedy printing

B N Jain
Secretary
P V Research Institute

Born May 27, 1912 Expired November 3 1986

Late Prof (DR.) INDRA CHANDRA SHASTRI

M A Ph D

SHASTRACHARYA VEDANTA VARIDHI
NYAYATIRTHA

Ex Head of the Department of Sanskrit Institute of Post graduate Studies University of Delhi

About the Author

Late Prof (Dr.) Indra Chandra Shastri, Shastracharya, Vedantavaridhi, Nyayatirtha, was a great and renowned philosopher, an exceptional scholar, author and exponent of the country endowed with a truely versatile genius Shunning the lime light of publicity, he made outstanding contribution in various fields of knowledge creating social awareness with human consciousness His contributions are pioneering and have blazed a new trail His work is by all accounts monumental and is of fundamental value Distinquished by notable academic achievements his scholarship encompasses Religion, Philosopha (eastern and western), Culture, Indology, History of Indo-European languages, Grammar, Linguistics and Philology, Sociology, Poetics, Logic, Epistemology, Sanskrit, Prakrit inculuding Pali and so on and so forth His role was that of a social reformer, a savant as an iconociast, which he successfully performed through his writings, lectures, public utterances and direct contact with students and people all over the country At a minimal estimate in the career span of 60 years he wrote nearly 70 books, more than 600 research papers and articles, delivered a few hundred public lectures and speeches all over India reflecting on healthy and positive aspect of religion with emphasis on social reform and national integration Throughout his life he carried on an effective campaign against obscurantism, superstitions and religious dogmas

Dr Shastri was a philosopher-thinker in his approach He made dispassionate, critical analysis of thought currents which have prevailed over the centuries In doing so, he does not follow any tradition but argues and writes independently with rare imagination, combined with abstract thinking, thus giving a fresh dimension to thought His entire effort can be epitomised as individual spiritualism (he owes much to the Anekanta of Jainism) supplemented by the scholosticism of a genius He has contributed on diverse literary subjects like Sanskrit poetics, Philology and Jain literature but his forte has been Religion, Philosophy and Culture

Firmly grounded in Sanskrit literature, Oriental Philosophy and learning with a Doctorate from Banaras Hindu University, he had been a student of reputed scholar, Pt Bal Krishna Mishra and had close association with Mahamana Madan Mohan Malaviya, the then Vice-Chancellor of the University His doctoral thesis was adjudged as the best treatise on the subject till then He received his M A in Sanskrit from Agra University, securing first position He was also Shastracharya in Vedanta (first position) from Banaras Hindu University, Shast i from Punjab and Nyayatirtha from Calcutta

Along with an original thinker, eminent educationist and reformer, he was also a social activist In 1940, inspired by Mahatma Gandhi's freedom movement, he actively participated in it In Bikaner in 1942 he organised a small group of four hard headed youths who looked after passengers at the local railway station, especially coming from Delhi and motivated them to be united and struggle against the British rule And in the same year he successfully campaigned against the henious practice of 'Bal-Deeksha' (forcible adoption of male and female children of indigent parent in Rajasthan countryside by Jain ascetics) Consequently, a public bill against the evil practice was piloted through the Bikaner State Assembly and was passed It was a revolutionary step at that time and was appreciated by national leaders like Mahatma Gandhi, Vijay Laxmi Pandit along with other Jain and non-Jain eminent personalities such as Acharyajin vijya Muni, Pt Sukhlaji Sanghvi and others While working as Head, Deptt of Hindi & Sanskrit, Vaish College, Bhiwani during 1945-48, he addressed students and people and inspired them to rise against the British rule He also hoisted the national flag and publically made a bonfire of foreign clothes After partition in 1947, he organised Social Worker Refugee Relief Camp, Group 'O' Bhiwani and also helped them in many other ways

He launched and edited several reputed journals like 'Bharatiya Sanskriti, was founder-Secretary 'Akhil Bharatiya Sanskrit Sahitya Sammelan from 1954-58 and successfully organised All India Oriental Conference (Delhi) in 1958 as Secretary At that time, he was being sent to Jamaica Uni-

versity (West Indies) as a Visiting Professor of Indology but an attack of Glaucoma resulted in his complete blindness

He was a living profile in courage and dedication, who despite his complete blindness in the last 26 years of his life, worked indefatiguably and undeterred, almost single-handed, for a cause Though blind he had a rare vision He lost his eyesight in 1961 at the age of 49, when he was Head of Sanskrit Deptt in the Institute of Postgraduate Studies, University of Delhi After that (1961—69) he did intensive research work on the project 'Religion and Modern Man' as Professor Emeritus under University Grants Commission and produced many important works with the help of assistants During these years he also delivered scholarly lectures all over India By that time he had a nationwide formidable reputation for his contribution in the field of learning and social work Publication and propagation of his distinguished w itings of outstanding merit are of immense use not only for the academic world, but will specially provide the younger generation a new insight, rational and healthy approach with modern outlook towards religion, culture and tradition, the need of the hour

Born on May 27, 1912 at Dabwali Mandi now in District Sirsa of Haryana, Dr Shastri was a selfless and simple man who never cared for publicity, recognition or offic al favours Only a few months before his death on Nov 3, 1986 he was given official recognition in the form of **'Certificate of Honour'**, but he himself was not alive to receive it The Lt Governor of Delhi conferred upon him 'Sahitya Seva Samman' for the year 1984-85 on May 29, '986 on behalf of Hindi Academy, Delhi The academic world and the society in general owe him a big debt His genuine and integrated approach with endless zeal for creating social awareness was almost unique He strengthened and promoted the fundamental democratic values of citizenship through socio-religious aspect Born in a family of ordinary means, Dr Shastri left home and parents at the age of nine and came to Bikaner for education He composed Sanskrit slokas at the age of 13, almost a miracle The spark within took him to far off places like Banaras, Madras, Calcutta, Bombay and finally he settled in Delhi For

him knowledge was a passion and his life remained a quest for truth and learning, a reflection of his ideas It was an ideal blend of commitment, dedication and action

Positions held 1 Head of the Department of Sanskrit Institute of Post-graduate Studies, University of Delhi (1956—61), 2 Director, Prakrit Vidyapeeth, Shri Jainendra Gurukul, Panchkula, Ambala (1977-78) 3 Lecturer and Reader, Department of Sanskrit University of Delhi (1953-59), 4 Research Scholar Parshwanath Vidyashrama Banaras Hindu University (1948-53) 5 Head of Department of Sanskrit and Hindi, Vaish College Bhiwani (1945-48), 6 Lecturer, General Editor-Publications, Sethia Jain Sanskrit & Prakrit Academy, Bikaner (1938-44) 7 Secretary, Akhil Bharatiya Sanskrit Sahitya Sammelan, Delhi (1954-58), 8 Secretary, All India Oriental Conference Delhi session 1957, 9 Editor—'Bharatiya Sanskriti' Bharatiya Sanskriti Sammelan, Delhi (1954-55) 10 Editor—'Jain Prakash', A I S S Jain Conference Bombay (1952-53) 11 Founder Editor— Shramana' Parshwanath Vidyashrama, Banaras (1949-52) 12 Assistant Editor—'Nav Yug daily (now Nav Bharat Times), The Times of India group, New Delhi (1950)

Dr Shastri has been chief speaker at World Religious conferences at Ujjain, Rajgir, Mahabodhi Society, Delhi Gandhi lecture series, Rajghat Gandhi Hindustani Sabha, Rajghat Ahimsa Seminar, Delhi, Gita Seminar, Amravati, Jain Yuvak Sangh, Bombay Rotary Club, Bombay and Bikaner Lions Club Beawar etc , also invited him Besides he also delivered lectures on his favourite subject 'Religion and Modern Man' in different years at Bombay, Calcutta, Bangalore, Madras and other places Dr Shastri s services as teacher have been highly valued by the student community A number of students guided by him for Ph D are now holding high positions in Sanskrit and other departments of colleges and Universities

Books Published 1 Sanskrit Kavya Shastra Ka Itihas (553 pages, demy size), an adaptation of P V Kane's History of Sanskrit Poetics, 2 Bharat ki Arya Bhashaen, 3 A Study of Nyayamanjari by Jayant Bhatta (a UGC project, 368 pages in type) 4 Pali Bhasha aur Sahitya—translation of Geiger's

Pali Language and Literature and the portion of Pali Sahitya written independently, 409 pages, demy size) 5 Shri Jaina Siddhanta Bol Sangraha (a compilation in eight volumes, about 500 pages each), a mine of information on Jaina doctrines 6 Loktantra ka Lakshya (awarded by the Uttar Pradesh Hindi Sansthan) 7 Mahabharata ke Sukti Ratna 8 Hamari Parampara 9 Manava aur Dharma 10 Jainism and Democracy, 11 Dhyan aur Manobal 12 Dharma aur Rashtra Nirman 13 Mahavira ki Jeevan Drishti 14 Upasak Dashangsutram (preface of 72 pages) 15 Katha Sarovar and 16 Kanton Ke Rahi (both collections of Jaina stories) 17 Sanskrit Sudha Part I & II 18 Solah Satiyan (collection of stories) 19 Aalok aur Unmad and 20 Sanskriti ke Bhoot (both collections of critical philosophical essays on religion and culture) 21 Bharatiya Sanskriti ki do Dharaen 22 Tathastha ki Pukar (translation of C Rajagopalachari s Noice of the Uninvolved, 23 Bal Deeksha Vivechan etc

Along with ten booklets about 400 research papers and articles have also been published in important journals, national dailies and magazines

Manuscripts 1 Drishti Sristi Vadah (Sanskrit), 2 Dashvaikalik Sutra ek Manan (Jaina Aagamo ka manthan), 3 Praman Mimansa (Jaina Dharma—Etihasik Prishthabhoomi), 4 Shadavyashak athava Pratikraman (daimindin Jainaanush than), 5 Samayik Ek Jeevan Drishti 6 Bhagwan Mahavira ka Karma Siddhanta, 7 Samajik Parivartan—Ek Vaigyanik Adhyayan, 8 Vyakti aur Samaj, 9 Vyakti aur Parivartan, 10 Loktantra aur Samaj, 11 Samajik Sansthan aur Parivartan, 12 Netritva 13 Dharma Sanstha ki Manasik Prishthabhoomi, 14 Vishwa Dharmik Paramparaen, 15 Bharatiya Sanskriti, 16 Tap aur Bharatiya Sanskriti, 17 Dharma Sanstha aur Vartman Manav, 18 Manav ka Bhavisya, 19 Dharma Sanstha ke Vardan aur Abhishap 20 Manavata ka Punargathan (translation of Sorokin's 'Reconstruction of Humanity'), 21 Ahinsa-Ek Manovaigyanik Vishleshan, 22 Jaina Sadhana, 23 Jaina Parampara, 24 Jaina Kathaen, 25 Jeevan Patheya (collection of poems), 26 Kalidasa, 27 Bharatiya Darshan, 28 Bharat ka Rashtriya

Dharma, 29 Bharatiya Sanskriti me Naari, 30 Mahapurushon ke Vicaar,, 31 Gitanjali (Hindi translation) etc 200 research papers and articles are unpublished

He had long association with and was highly admired by contemporary eminent personalities like late Mahamana Madan Mohan Malaviya, late Kaka Saheb Kalelkar, late Ananthasayanam Ayyanger, late Smt Rameshwari Nehru and late Shri Brijlal Nehru late Dr Hazari Prasad Dwivedi, litterateur, late Shrimannarayan, ex-Governor Gujrat, Dr P V Kane, late Prof V V Narlikar, late Shri Jainendra Kumar, late Dr P L Vaidya, late Dr Satkari Mookerjee, late Pt Balkrishna Mishra, late Dr Mangal Dev Shastri and late Pt Badrinath Shukla, Dr D S Kothari, Dr L M Singhvi, Dr Mandan Mishra, Dr Prabhakar Machwe, Dr Nagendra, Prof Dalsukh Malvaniya, Shri Akshaya Kumar Jain, Shri Laxmi Chand Jain, Shri Yashpal Jain Shri Sobhagyamal Jain,Prof Sube Singh Rana Dean (Colleges), Dr Ramchandra Pandeya, Dr Vijayendra Snatak and Dr U B Singh, Dr Kewal Krishna Mittal, and Dr P V Bapat,

Many national English and Hindi dailies along with magazines carried long articles on Dr Shastri at different occasions Not only Jain community but the academic world particularly University of Delhi, Banaras Hindu University, Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeeth, Arya Samaj with whom he remained closely associated and the society at large feel grateful for Dr Shastri's contributions

Author's Note

I have discussed in the present work the problem of epistemology as depicted in the Jaina canonical literature Originally, it was planned to have two parts, the Āgama-school and Tarka-school, and thus, embrace the entire field of Jaina epistemology as well as logic But, the volume of first part became so large that it surpassed the reasonable limit of a thesis Consequently, the second part has been left for further presentation.

The field of Jaina philosophy remains, more or less, unexplored Very few scholars have tried to present it critically We can mention in this respect Dr S Mukarjee and Nathmal Tatia The edition of Syādvādamañjarī by Principal A B Dhruva covers all the points relating to Jaina metaphysics It has discussed a few topics of epistemology also Dr P L Vaidya's edition of Nyāyāvatāra is definitely a valuable contribution to Jaina logic Dr Upadhye has translated Pravacanasāra and edited it with a critical introduction But, he could devote only a few pages to philosophy Principal Chakravarti's contribution towards metaphysics is valuable Messrs J L Jaini, Ajit Prasad and S C Ghosal, are old names, but, their main contribution consists in translations Their independent works are merely introductory Pt Sukhlal, Prof Mahendra Kumar and Prof Dalsukh Malavania have contributed a lot towards philosophy, epistemology and logic, though in Hindi Their critical editions have helped me a lot in preparing the present work But, none has tried so far to present the problem of Epistemology in its totality and an independent study I humbly beg to say that this is the first attempt in this respect

The present thesis is divided into six chapters In addition, it includes an introduction, containing a brief survey of the works on the topic It presents a summary of Jaina authors

and their works, covering a period of two millenia The different trends resulting from natural development or external influences also have been recorded at their proper places

The first chapter treats the definition of knowledge It has three sections the metaphysical position, the function and the object Its introductory part shows the fundamental principles of Jaina epistemology traced from the original Āgamas The first section is a comparative study of the metaphysical position of knowledge The second deals with the function of knowledge, i e the relation between subject and the object The third treats the nature of the object of knowledge It ascertains the positions of three psychological functions of knowing, feeling and willing criticizing the Buddhist view of their identity

The second chapter presents a historical survey of the division of knowledge with its seven stages beginning with the Bhagavatī Sūtra right upto Akalanka It shows the aspects of subject, object, cause, appearance and the like, accepted by different systems as the basis of division At the end it dwells upon the twofold division of direct knowledge (pratyakṣa) and indirect knowledge (parokṣa) as held by the Tattvārtha

The third chapter deals with mati and śruta, the two types of indirect knowledge The conception of sense organs, position of mind, their contact with the objects, successive stages and such other topics of real epistemological interest are discussed with matijñāna The controversy about the position of avagraha is fully discussed The question of saṃjñīs also is included in it The conception of sruta undergoes three developments In the first stage it is confined to the canonical literature In the second stage it is knowledge derived from speech or scriptures In the third stage it is identical with mati All the three stages have been discussed in detail

The fourth chapter treats Avadhi, Manaḥparyaya and Kevala, the three types of direct knowledge It begins with the conception of supernormal knowledge as held by other systems,

with occasional comparative remarks Yogipratyaksa, Siddhapratyaksa and Ārsapratyaksa as admitted by the Nyāya and Vaiśesika systems, have been compared with the corresponding Jaina notions All the varieties of avadhi with its proportional developments have been shown in their true perspectives The controversy about the object of manahparyaya, the views advocated by Jinabhadra and Akalanka have been already stated In the discussion of Kevalajñāna the question of omniscience has been special attention It shows that the knowledge of reality and omniscience are two different things The notion of omniscience comes as a necessary equipment of the creator or a religious preacher This is supported by the Buddhist conception of ten bhūmis and pāramitās The fourteen stages of spiritual development beginning from three karanas (feats) and granthibheda (unlosening the knot of kārmic bondage), right upto the attainment of kaivalya, have been described The question of identity or difference in knowledge amongst the three stages of kevala with yoga, kevala without yoga and the kevala with liberation has been discussed in the light of other systems

The fifth chapter treats Darśana, the inarticulate cognition Several notions regarding the nature of darśana, beginning from the stage of soul's inclination right upto the general apprehension of an object have found a place here The controversy between Vīrasena and the logical school has been fully discussed I have also shown how the first view of soul's inclination changed into the popular view The problems of succession, simultaneity, or identity between kevalajñāna and kevala darśana also have been properly dealt with It shows how the question of omniscience is the root cause of this controversy.

The sixth chapter discusses the problem of Ignorance (ajñāna), in its four aspects of illusion, perversion, absence of knowledge and its cause The question of jñānāvarana and darśanāvarana, with their subdivisions is fully discussed

The reader will find in comprehensiveness this work and a comparative outlook in the treatment A thought is like rain-water stored by different traditions into their own pots and given different names No topic is the exclusive property of a particular system One cannot have its full view by visualizing it in a particular pot I have tried here to give the views of different systems fully, as to make them clearly understandable In a way, it is a study of the entire topic rather than a single system.

The present work, the result of my studies as a Ratan Chand Jaina Fellow, has kept me engaged for several years I owe a deep sense of gratitude to the trustees of the above Fellowship for their generosity I am highly indebted to Dr P L Vaidya, Mayurbhanja Professor of Sanskrit, Benares Hindu University, under whose able guidance I have worked and completed the thesis His instructions and timely encouragement have been a source of inspiration to me Prof Dalsukh Malavania has gone through some chapters and given valuable suggestions His deep scholarship in the field of Jainism has been a great asset to me

Dr Indra Chandra Shastri

CONTENTS

CHAPTER I

HISTORY AND SOURCES

The Period

The development of the Jaina theory of knowledge extends over a long period of 2600 years The idea of knowledge and its various types can be traced as early as the history of Jainism begins Not only Mahāvīra, but the tradition of his predecessor Pārśvanātha also bears clear marks about the conception of knowledge

The traces before Mahāvīra

1 The Nandīsūtra[1] refers to a list of fourteen pūrvas It is believed, on certain grounds, that this literature belonged to the tradition before Mahāvīra, as the very name suggests In the Bhagavatī sūtra[2] the ascetics belonging to the order of Pārśvanātha and others of pre-Mahāvīra order are described as obtaining the knowledge of fourteen pūrvas, while those belonging to the order of Mahāvīra are described as obtaining the knowledge of eleven Angas. This and certain other statements confirm the above view Out of the fourteen books recognised as Pūrvas the fifth one is Jñānapravāda. The very name suggests that the entire book was devoted to the treatment of knowledge Jayadhavalā[3] and other works of the latter period describe its contents also, which testify to the same fact

Pūrva-literature not a myth

It cannot be said that the existence of Pūrva literature is

---

1 Nandī 56

2 Bhagavatī 11, 11 182

3 Jayadhavalā vol. I, p. 141

merely a myth We still inherit some fragments of them which are a clear proof for their existence. The Viśeṣāvaśyakabhāṣya[1] contains two verses, which are attributed by Maladhārin to the Pūrva literature Prof H R Kapadia[2] provides a big list of the extant works that are taken from or based upon the Pūrvas The present karma literature also constitutes a part of it The Prābhṛta[3] literature of Digambaras and some Śvetāmbara[4] Āgamas are held as the fragments of them

Other grounds of its antiquity

2 In Rājapraśnīya,[5] Keśī Kumāra, a follower of Pārśvanātha explains five types of knowledge to king Paesi

3. The discussion[6] between Keśī and Gautama points out all differences that existed between Pārśvanātha and Mahāvīra But, it does not refer to the theory of knowledge Such an important point could not be left untouched had it been a new introduction by Mahāvīra

4 The Jaina theory of karman[7] also supports the above view It has been already stated that the karma-literature stands as a part of the Pūrva-literature The first two types of the eight fold division of karman are exclusively based on the theory of knowledge The five types of jñānāvaraṇīya and the first four types of darśanāvaraṇīya strictly follow the corresponding types of jñāna and darśana

5. The unity between Śvetāmbara and Digambara sects regarding the theory of knowledge further confirms the above view The fundamental difference between the two sects lies in respect of garments According to Digambaras, a muni should

1 V BH pp 76-77, 82, 83
2 H C L J p 88
3 Dhavalā Int p 71
4 H C L J p 88
5 Rājapraśnīya 165
6 Uttarādhyayana XXIII
7 Karmavipāka 4

not wear clothes, while Śvetāmbaras allow them in the case of Sthavirakalpa, a lower stage of ascetic order The higher stage known as Jinakalpa, where clothes are not allowed, they say, has become out of practice since Jambū Svāmin [1] The tradition of Pārśvanātha allowed garments for all munis, while Mahāvīra laid emphasis on neckedness On this basis it is held that Śvetāmbaras carried mainly the tradition of Pārśvanātha and Digambaras that of Mahāvīra But, there is no mentionable difference between the two sects regarding the theory of knowledge It shows that both of the Tīrthankaras were unanimous in this respect

Conclusion

The above mentioned factors definitely prove that the Jaina literature on theory of knowledge existed long before the birth of Mahāvīra If it is associated with the age of Pārsvanātha, we can say that it is not later than 800 B C

The field unexplored

If we follow the Jaina mythology it reaches a hoary past But, as in the case of Purānas, mythology may help in tracing the history of the burried past, it cannot be accepted as it is The construction of the history of thought on the basis of mythology, though interesting, requires an independent effort At present we are confined to the period which is not so obscure The study of Jaina thought on the basis of non-Jaina literature, as the Vedas, Upanisads, Purānas and the Buddhist Pitakas also may give some valuable information, but that also stands as a subject for independent study

The Last Author

The last notable author on the problem of knowledge was Yośovijaya Upādhyāya, who flourished in 1800 A D Thus, the development of the idea of knowledge covers a period of more than two and a half millenia. The development though

1. V. Bh. G. 2593

varied does not leave the central point It is interesting to note how the idea made its journey through various phases, sometimes pure and genuine, keeping its chastity undisturbed, than mixed with the external influence again taking its original form and recasting itself in a new model

Below we shall give a brief account of the main landmarks in the development of literature related with the theory of knowledge

THE TWO SCHOOLS

The Jaina literature on epistemology can be classified into two schools[1] i e [1] Āgama-School and [2] Tarka-School The main difference between them does not lie in any principle or the fundamental conception, but in the way of treatment The following points may show the characteristics of each school —

1 *Literature* The Āgama School is mainly based on the canonical literature and the post-canonical literature developed as commentaries There are very few independent works related with the Āgama-School Tarka-School is mainly based on independent works dealing with the subject logically

2 *Age* Originally the Āgama School begins with the age of Pārśvanātha, but the extant literature related with this school starts from 300 B C and continues upto 1000 A D Though the contribution of Yaśovijaya is not insignificant, yet, he stands all alone, after an interval of eight centuries The Tarka School begins with Siddhasena or Samantabhadra (600 A D) and lasts upto Hemacandra (1100 A D) Yaśovijaya contributes to this school also but he cannot be included into the age as he comes all alone after a long interval

3 *Dominant idea* In Āgama School the dominant idea is ethical aspiration and liberation from bondage of the world The factor of knowledge stands here, as one of the constituents

1 J S S Vol 3, p 127

of the way to salvation It does not figure as the central theme. The five types of knowledge stand as the spiritual powers manifested gradually as the self aspires higher and higher They are landmarks of the spiritual development In the Tarka-School knowledge is a means to ascertain reality The criteria of validity, methods of its ascertainment, the sources of knowledge and its relation with the object are the main problems of this School

4 *External influence* Āgama-School is a secluded development without any outside influence Tarka-School is an occurrence necessitated by the outside influence It is an attempt to defend the Jaina views from external attacks and at the same time to refute the non-Jaina views The terms of discussion with others compelled the Jaina scholars also to reshape their views in the logical style maintained by other systems This necessitated change in grouping and the method of presentation

5 *Style* Agamic literature is marked with simplicity and natural flow The Upanisads, the Pitakas and the Āgamas have a direct appeal to the heart They are far away from the hairs-plitting wrangling of the logical period

6 *Language* We may add to the above list an external factor of the language also The original part of the Agamic literature was written in local dialects with a view to make it understandable even to the common people. Sanskrit was naturally neglected This tendency is found in the Buddhist literature as well The logical literature took its birth from the discussions with Brahmanical thinkers, who took to Sanskrit for their philosophical discussion. It became the language of scholarship as well as that of the court The Jaina Scholars also, in order to stand with non-Jaina thinkers and to get an access in the scholarly world took to Sanskrit as their medium of philosophical treatment

7 ***Faith versus Reason*** : Faith is the dominant feature of the Agamic literature There is no appeal to reason The canonical discussions are confined only to the interpretation of scriptural texts The logical literature solely depends upon rea-

son It does not support or reject any point on the basis of merely the scriptural authority, but takes reasoning as the ultimate support

8 *Motive* The Agamic discussions are motivated with preaching of the path to liberation They were meant for every person, laymen as well as scholars Spoken language, simple and lucid style, informative outlook and such other factors make the Agamic literature a literature of the people While the logical literature motivated with the desire for defeating the opponents in discussions, naturally, it meant for Pandits or learned scholars Over and above the sincere and faithful reasoning, it adopted verbal wranglings also

9 *Right and Wrong* The notion[1] of right (Samyak) and wrong (Mithyā) in the Agamic School is based on ethical position of the cognizer If the cognizer is a person with right attitude (Samyagdrsti), every cognition is right, if, on the other hand if the cognizer is a person with perverted attitude (Mithyādṛsti) no cognition is right The value of cognition is measured, in the Agamic school, with the scale of ethics In the logical school rightness and wrongness have no concern with subject or the cognizer They are related with the object A cognition is right, if it corresponds with the object, otherwise wrong

10 *Upayoga and Pramāna* The epistemology of the Āgamas means the theory of upayoga, its definition, divisions and subdivisions But, the epistemology of the tarka-period means the theory of pramāna, or the problem of objective validity

THE LITERATURE OF THE ĀGAMA-SCHOOL

The Works known as Āgamas

According to Jaina tradition the Āgamas are neither eternal, nor composed by any superhuman being or God as the systems of Mīmāṁsā and the Nyāya, respectively, hold in the

1 Tat Su I 32-33, p 56

case of Vedas. In essence they were propounded by the Tīrthaṅkaras and compiled into book form by Ganadharas, the chief Desciples[1] In addition to the composition of Ganadharas, some other works also were accepted as Āgamas and held in that esteem The sages[2] who possessed the knowledge of all the fourteen Pūrvas, were known as Śruta kevalins and were ranked next to the kevalins as far as their religious knowledge was concerned The works[3] composed by them also, were included into the cavonical literature Next we come to daśapūrvins, the sages possessing the knowledge of entire ten Pūrvas Their works also were credited as Āgamas The main reason for this view is that a sage having the knowledge of complete ten Pūrvas must be a samyagdṛṣṭi[4] A mithyādṛṣṭi, cannot study the tenth Pūrva completely He can go up to the ninth Pūrva completely and to the tenth Pūrva in a part He is liable to speak untruth also On the other hand a person with a minimum knowledge of entire ten Pūrvas, being decidedly a samyagdrsti cannot speak untruth The credit of scriptural validity can be attributed to a samyagdrsti only The other person cannot be accepted as an undisputable authority Vattakera svāmin[5] adds to the above list the works of Pratyeka Buddhas also, who have attained perfect knowledge not as Tīrthankaras but as the ordinary sages.

The Present State of the Āgamas

We cannot say that the present works, known with the name of Āgamas, are the same as they were composed in their original form The present works cannot claim to be the very words of Tīrthankaras or Gaṇadharas Slippings and interpolations are natural in the course of time. Many of the works are totally lost The remaining ones have gone through consi-

1 Āva Nir G 90-92
2 V BH G.
3 Nandī 41
4 Mūlācāra p 80
5 Ibid

derable changes Yet, they cannot be discarded in whole-sale as without any authenticity They cannot be assigned to an author of the latter period, as a whole Though disfigured, they contain a lot of genuineness Even in their present form they preserve the ancient lore and tradition to a great amount We can safely hold that the present canonical literature has the nearest approach to the words of Tīrthankaras and Ganadharas They are the only means to understand the founders of the system in their original words.

Three Councils (Vācanās)

It is said that the followers of the Buddha held three councils (sangītis) for arranging the sermons of Lord Buddha Similarly, the followers of Mahāvīra also held three councils (vācanās) in order to arrange their canonical literature

1 The Council of Pātaliputra—One hundred[1] and sixty years after the death of Mahāvīra, Northern India was engulfed in a long famine, lasting for twelve years The Jaina sādhus left Magadha and scattered themselves over the region, where alms were easily available The study of canonical literature, which was being carried through oral tradition, met with a serious set back When the famine was over the learned monks assembled at Pātaliputra and restored eleven angas, but none could recite the fourteen Pūrvas completely The only Srutakevalin at that time was Bhadrabāhu, who had gone to Nepal for practising yoga The sangha sent Sthūlabhadra and some other monks to study the Pūrvas Out of them only Sthūlabhadra was able to learn ten Pūrvas with explanation and the remaining four in mere reading At the same[2] time he was forbidden by his preceptor not to impart further the knowledge of those four Pūrvas Sthūlabhadra died 215 years[3] after the death of Mahāvīra

1 Āv Cūrṇi II 187
2 Vīra Nirvāna p 94
3 Ibid p 62

According to the tradition of both Śvetāmbaras[1] as well as Digambaras,[2] Bhadrabāhu was the last Śrutakevalin. According to Śvetāmbaras he died 170 years after the death of Mahāvīra The Digambara tradition maintains his death eight years earlier

Thus, we conclude that 170 years after the death of Mahāvīra the knowledge of the last four Pūrvas was nearly lost Sthūlabhadra possessed it partially and that also to keep it to himself only

According to Śvetāmbaras[3] the tradition of ten Pūrvas ended with Vajrasvāmin who expired 584 years after the death of Mahāvīra According to the Digambara[4] tradition the last ten-pūrvin was Dharasena He passed away 345 years after the death of Mahāvīra The difference between the two traditions regarding Śrutakevalin was insignificant But, in this case they differ not only in name but in time also, and hold a considerable difference of 239 years

Vajra was followed[5] by Āryarakṣita The latter was Yugapradhāna (Chief of the era) for 13 years and arranged canonical literature into four anuyogas They were —

1 Caraṇakaraṇānuyoga — Ethical literature
2 Dharmakathānuyoga — Didactical stories
3 Gaṇitānuyoga — Literature on Geography and Mathematics
4 Dravyānuyoga — Literature on metaphysics

Āryarakṣita[6] himself knew nine Pūrvas and only a part of the tenth Pūrva Amongst his desciples only Durbalikā Puṣpamitra[7] was able to learn the nine Pūrvas He also forgot

1. Vīra Nirvāṇa p 62
2 Dhavalā Int p 26
3 Merutunga Vicāra Vīra Nirvāṇa, p 64
4 Dhavalā Vol I, Int p 26
5 Āva Nir G 763-777, V Bh G 2284-2295
6. V Bh G 2511 ṭīkā
7. Ibid

the ninth one in absence of revision Gradually, the knowledge deteriorated and 1000 years[1] after the death of Mahāvīra there was none to preserve it, even to the extent of complete one Pūrva According to Digambaras[2] this situation arose earlier i e 683 years after the death of Mahāvīra This is a brief account, how the Pūrva literature was lost.

2 *The Council of Mathura* Eight hundred years[3] after the death of Mahāvīra there was another famine lasting for 12 years When it was over the learned monks assembled at Mathura under the presidentship of Ārya Skandila They arranged Kālikaśruta in this council According to another version Skandila was the only person, at that time, to know anuyogas In the council he imparted their knowledge to other sādhus Skandila was yugapradhāna between 826 and 840 years[4] after the death of Mahāvīra The same time can be assigned to this council also The speciality of it was that it introduced writing for preservation of the Āgamas

3 At the same time when Skandila held his council at Mathura, Nāgārjuna held another council at Valabhī He collected[5] all the literature that was prevalent in oral tradition, arranged it systematically and put it on the paper.

These two councils slightly differ from each other in their readings The reading[6] of Mathura is known as Māthurī-Vācanā and that of Valabhī goes with the name of Nāgārjuna

The Edition by Devardhi Gaṇin

About 150 years after these two councils, Devardhi Gaṇin held another council at Valabhī He attempted at the preservation of miscellaneous literature which was not arranged so

1 Bhagavatī 2.8, Sattarisayathana, p 327
2 Dhavalā Int p 27
3. Nandī Cūrṇi, p 8
4 Vīra Nirvāṇa, p 104
5 Ibid , p 110
6 Ibid , p 116

far. He also tried to compose the differences between two readings, as far as it was possible But important differences were accepted as they were, which are still referred by the cūrnis and ṭīkās. Many short treatises[1] which were not so far assigned with canonical authority, got that position in this council

The present Āgamas are believed to be the redaction of this council If we accept the list given in the Nandīsūtra as the arrangement of this council, it is clear that many works have been lost even after that [2] The extant works also do not possess the same size as it is given in the Nandīsūtra

The Āgamas according to Digambara Tradition

According to the Digambara tradition Satkhaṇḍāgama, Kasāyaprābhrta and Mahābandha are the only works[3] that are directly related with the words of Mahāvīra The other āgamas have been lost in the course of time Dr Hiralal[4] gives the following account of the Satkhandāgama being reduced to writing —

"The teachings of Lord Mahāvīra were arranged into twelve angas by his pupil Indrabhūti Gautama, and they were handed down from preceptor to pupil by word of mouth till gradually they fell into oblivion Only fractions of them were known to Dharasena who practised penances in the Candra Guha, of Girinagara in the country of Saurāstra (modern Kathiawara) He felt the necessity of preserving the knowledge and so he called two sages, who afterwards became famous as Puṣpadanta and Bhūtabali, and taught to them portions of the fifth Anga Vivāhapaṇnatti and the twelfth Anga Ditthivāda These were subsequently reduced to writing in Sūtra form by the two eminent pupils Puspadanta composed the first 177 sūtras and his colleague Bhūtabali wrote the rest, the total being 6000 sūtras"

---

1 Vīra Nirvāṇa, p. 112

2 Dhavalā Int p. 71

3 Ibid , p I

4 Ibid , p. II

According to the account given by Indranandin[1] in his commentary of Śrutāvatāra, Satkhandāgama had six commentaries The first known as Parikarma was written by Kundakunda The remaining commentaries are attributed to Śamakuṇḍa, Tumbulūra, Samantabhadra and Bappadeva Dhavalā is the most popular of them, it is as big as 72000 metres

The commentary of Vīrasena, in addition to its logical and penetrative treatment, is important in other respects also It quotes a big number of gāthās from the Āgamas, still prevalent in the Śvetāmbara tradition, which no other Digambara work has quoted These quotations serve as a common heritage for the two traditions There is another number of references which are not found in any older work It points to a treasure of cultural development which is entirely lost Vīrasena refers to two different schools of thought on certain points of disagreement and designates them as the Northern school and the Southern school [2] This reference points to the traditions of Śvetāmbaras and Digambaras respectively, and indicates their different regions of the development

Kasāya Prābhrta was written by Gunadhara, a contemporary of Dharasena It also possesses the commentary of Jayadhavalā by Vīrasena

In addition to the above two works, Mahābandha also is placed in the category of Āgamas It is an expansion of the sixth chapter of Satkhandāgama by Bhūtabali himself It is also known as Mahādhavalā

Thus the Digambara tradition recognizes Dhavalā, Jayadhavalā and Mahādhavalā as the three siddhānta-granthas, based on Satkhandāgama, Kasāya Prābhrta and Mahābandha

Two Traditions supplementing each other

The above three works are mainly related to the Pūrva literature[3] It it interesting to note that according to the Śvetām-

1 Dhavalā Int p III
2. Mahābandha, Int p 1
3 Jayadhavalā Int p 1

bara tradition Dṛṣṭivāda, the twelfth Anga, which has the Pūrvas as its one part, is lost entirely On the other hand the Digambara tradition, though maintains all the Angas as lost, yet, the above mentioned three Siddhāntas are accepted as fragments of the Pūrva literature, Thus, in a way they supplement each other

AGAMIC LITERATURE ON THE THEORY OF KNOWLEDGE

Original Āgamas

The first half of the Ācārāngasūtra is accepted as the oldest portion of the extant Jaina literature It contains a significant remark expressing identity between the cognizer and the cognition [1] Vivāhapannatti[2] and Thānānga[3] clearly express the five types of knowledge with its divisions and other points related to the problem Uttarādhyayana[4] enumerates the five types in its 28th Chapter In Pannavanā[5] there are two full chapters dealing with the subject Its Paśyatta-Pada[6] has no parallel any where else in the Jaina literature Anuyoga-dvāra[7] by Ārya Raksita (100 B C) starts with the five types of Āgama-school, but, later on elaborately[8] discusses the logical conceptions Nandī (400 A D) is fully devoted to the theory of knowledge

Amongst the Digambara Āgamas all the three works of Satkhandāgama, Kasāya Prābhrta and Mahābandha provide a valuable information in this respect

1 Acārānga I 5 5 5
2 Bhagavatī VIII, 2 17-103
3 Sthānānga 463
4 Uttarādhyayana XXVIII 5-6
5 Pannavanā pada p 30
6 Ibid , 29
7 Anuyogadvāra 1
8 Ibid , 144.

Commentaries

After the original Āgamas we come to the commentaries The Śvetāmbara Āgamas are associated with the following four types of commentaries (1) Niryuktis (Pr Nijjutti), (2) Bhāṣyas (Pr Bhāsa), (3) Cūrnis (Pr Cūṇṇi) and (4) Ṭīkās The first three are in Prākrta and the last in Sanskrit The first two are in the metrical form while the latter two in prose

The number of Niryuktis is ten The major part of them was composed by the second[1] Bhadrabāhu who lived in the 5th century A D. The Niryukti on the Daśavaikālikasūtra discusses the ten parts of Syllogism[2] and the different types of debates[3] (kathas) which are very important in the history of Indian logic The Niryukti on the Āvaśyaka sūtra[4] provides a valuable material for the study of Jaina epistemology

The Bhāsyas come next in the order of commentaries They are eleven in number The fifth Chapter of Āvaśyaka niryukti, known as Sāmāyika niryukti contains a big commentary known as Viśesāvaśyaka Bhāsya by Jinabhadra Ksamāsramana (7th Cent A D) It is an encyclopeadic work related with all the topics of Jaina philosophy The first 836 gāthās of it are entirely devoted to the theory of knowledge It covers all the points and views discussed in the previous literature and stands as a land-mark in the development of Agamic philosophy The VBh is further commented by Jinabhadra himself, Kotyācārya (8th Cent. A D) and Maladhārīya Hemacandra (12th Cent A D) The Bhāsyas on the Vyavahārasūtra and Brhatkalpasūtra also discuss some epistemological points here and there They are said to be the composition of Sanghadasa Ganin

In Bhāsyas, the Āgama school reaches its highest stage of development The subsequent works do not contribute anything new but present the old views in new form

---

1 Jñāna Bindu Int p 5
2. Daśa Niryukti, 52
3. Daśa Nir
4 Āva Niryukti, 51-79.

The Cūrṇi literature developed in the seventh or eighth century A D. The Cūrṇis are an abridged form of the Bhāṣyas Their speciality consists in the introduction of stories like Jātakas of the Buddhist literature Jinadāsa Mahattara is very popular amongst their authors. He wrote a cūrṇi on the Nandī sūtra, which is entirely devoted to the problem of knowledge

Haribhadra was the first Sanskirt commentator of the Āgamas He lived in the eighth century A D. His commentaries are more or less a translation of the cūrṇis After Haribhadra we have Śīlāṅkācārya, who died in the 9th cent. A D. He was followed by Śāntyācārya, who wrote Bṛhaṭṭīkā on the Uttarādhyayana sūtra After him we have Abhayadeva who commented the nine Angas. He lived in beginning of the 11th century Maladhārī-Hemacandra lived in the twelfth century He has commented on Anuyogadvāra and annotated the Nandī and Āvaśyaka His commentary on VBh is well known. At the end we come to Malayagiri, but his commentaries supersede all the previous authors, in their excellence and scholarly treatment He has dealt with every topic scholarly and masterly His style is clear and fluent His commentary on the Nandīsūtra is a valuable contribution to the subject He also lived in the twelfth century A D

Amongst Digambaras we have already referred to the six commentaries of Satkhandāgama, but, leaving Dhavalā, none of them is traceable Dhavalā occupies the same place in Digambara literature as VBh in the Śvetāmbaras It forms an independent school in the conception of knowledge. Vīrasenācārya finished this work on the 8th October, 816 A D [1] the Wednesday morning Kaṣāya Prābhṛta contains the cūrṇi by Yati Vṛṣabha We also have the commentary Jayadhavalā on it by the author of Dhavalā It is also a valuable contribution. Mahābandha is mainly related with Karma theory. Though it is an expansion of the sixth chapter of Saṭkhaṇḍā-

---

1. Dhavalā Int. p. 1.

gama it is placed amongst the Āgamas, owing to its antiquity and the authorship which goes to the authors of original Āgamas, namely, Bhūtabali

The Tatvārtha and its commentaries

The Tatvārtha sūtra is an independent work presenting the substance of Āgamas in Sūtra style Though, it does not come directly in the tradition of canonical literature, yet, advocates the Agamic view faithfully Umāsvāti (Umāsvāmin according to the Digambara version) dated fourth century A D has put in it the metaphysics, ethics, *epistemology*, cosmology and other topics of the Āgamas in aphorism, which was the style of that period. He deals with every subject logically and systematically The Tatvārtha sūtra with its commentaries stands as a valuable literature on Jaina religion and philosophy

The Bhāṣya and Ṭīkās Umāsvāti has himself written a Bhāsya on it, but, some Digambara scholars are doubtful about its genuineness The Bhāsya is commented upon by Siddhasena Ganin, also known as Gandhahastī Siddhasena (9th Cent) His copious references, grammatical explanations and the statements of different views prevalant at that time, give a valuable information on all the topics The commentaries of Haribhadra and Yaśovijaya are further mentionable in this context They are not found completely

Sarvārthasiddhi, Rājavārtika and Ślokavārtika The Digambara tradition holds Sarvārthasiddhi by Pūjyapāda as the first commentary of the Tatvārtha Pūjyapāda was a great scholar of grammar as well as of logic and philosophy Sarvārthasiddhi is a logical explanation of the Tatvārtha It is believed that Samantabhadra also wrote a big commentary on it, which was known as Gandhahastī Mahābhāsya, and the present Āptamīmāmsā, also known as Devāgama stotra, served as mangalācarana at its beginning But this tradition is not supported on the historical ground Pt Sukhlal[1] holds that the Bhāsya of Siddhasena has been wrongly associated with Samanta

1 Sukhlal, T S Int p 42

bhadra and the same is known as Gandhahastī-Mahābhāsya, after the title of its author Sarvārthasiddhi is commented upon by Akalanka, the great logician His work known as Rājavārtika stands as a monumental work in the history of Jaina thought It is a unique contribution After Akalanka we come to Vidyānanda, the author of Ślokavārtika Though based on the Tattvārtha Ślokavārtika is more related with the Tarka-school. Vidyānanda has no parallel in the minuteness of discussions While establishing the Jaina conception, logically he criticises the other systems also, which is not usual with the Āgama school

Other commentaries The Tattvārthasūtra contains a commentary of Śrutasāgara also, which has recently come out The commentary of Malayagiri would have been a valuable contribution, but it exists in references only The names of Yogendradeva, Yogadeva, Laksmī deva, Abhayanandin, etc also are mentioned as the commentators of Tattvārtha Some of them are in Kannada

Independent Works Apart from Umāsvāti, Kundakunda occupies the first place as an author of independent works related with the Āgama-school He is said to have written eighty four Prābhrtas, ten Bhaktis, a Tīkā on Satkhaṇḍāgama and many other works [1] Mūlācāra also is attributed to him His Rayanasāra and Bārasa-Anuvekkhā are related with religious duties and ethical reflections respectively His Niyamasāra, Pañcāstikāyasamgraha, Samayasāra and Pravacanasāra are valuable contribution to philosopy They are widely read by the Digambaras He has contributed some new topics to the theory of knowledge Pravacanasāra, Bodhapāhuda and Śrutabhakti are mainly related with the subject Siddhasena, though accepted by Śvetāmbaras as the father of Jaina logic, excercised a great influence on the Agamic thought, particularly on the conception of knowledge His Sanmati-tarka and certain Dvātrimśikās give a new interpretation to the theory of know-

1 Pravacanasāra Int p 24.

ledge Jinabhadra's Viśesanavatī deals with the problem of Kevalajñāna and Kevala darśana at a considerable length

Yaśovijaya, though last in the chronological order, occupies the front position for his contribution He has written numerous books on different topics His versatile genious has greatly enhanced the stand of Jaina philosophy in the field of logic as well as ethics His small treatise Jñānabindu sums up the epistemology of the Āgama school while Tarkabhāsā does so in the field of Tarka-school

Bhagavatī ārādhanā by Śivārya (5th cent A D) also deals with the topic in its chapter on Jñānāvaranīya Harivamśapurāna and Ādipurāna discuss it in their introductions Lokaprakāśa also is a valuable contribution in this respect Gommatasāra and Dravyasamgraha of Nemicandra Siddhāntacakravartī also play an important role The latter has a commentary by Brahmadeva which gives a logical explanation to the views appearing contradictory to one another

The above statement is not a comprehensive list of the works related with the topic Many works of minor importance have been left out Similarly the recent works in English or modern languages are not taken into consideration Still we have mentioned the main landmarks in the history of Āgama school

The Karma literature The literature on the theory of karman also throws a considerable light on the problem of knowledge The problem of ignorance, perversion and many other topics cannot be clarified without resorting to the discussion of karmans

The tradition of karma-literature begins with the Karmapravāda, the eighth Pūrva It was entirely devoted to the theory of karman In addition to the above a part of the Āgrāyanīya and the Jñānapravāda Pūrvas also was devoted to the discussion of karma theory It is believed that the following works which discuss the theory of karman are based on the fourth Prābhṛta of fifth vastu of the Āgrāyanī Pūrva :

1 Ṣaṭkhaṇḍāgama 2 Karmaprakṛti

3 Śataka 4 Saptatikā

The Kaṣāya-prābhṛta also discusses the same topic It is based on the third Prābhṛta of tenth vastu in the Jñāna-pravāda Karma-prakṛti was composed by Śivaśarma Sūri in the 4th century A D The Śataka and Saptatikā or Sittari are known as the fifth and sixth karmagranthas respectively We are not sure about their authorship According to one view they are composed by Śivaśarma Sūri The other view attributes them to Candrarsi-Mahattara (6th cent) The latter is known as the author of Pañca-samgraha also, which is an important work on this topic

In addition to the above, there are four other works by Devendra Sūri (1220 A D) They are generally known as four Karma granthas, but, their actual titles are as follows —

(1) Karmavipāka, (2) Karmastava, (3) Bandhasvāmitva and (4) Sadaśitikā, Devandra Sūri has himself written a commentary on them, where he refers to the four old karma-granthas as the basis of his own They also had the same title prefixed with Brhat They were composed by Garga Ṛṣi, about whom nothing is known

LITERATURE OF THE TARKA-SCHOOL

Mutual Influence The present treatment is confined to the Āgama school only The development of tne Tarka-school is beyond its scope Yet, the Agamic treatment, in its later stages, is not free from the logical influence Many scholars have contributed to both the schools to a considerable extent It is, therefore, essential to have some acquaintance with the main trends of the logical development.

Beginning of the Tarka-School The tarka or reasoning is a human instinct It begins with the history of human race The earliest literature of India is full of logical discussions We cannot say that the Brāhmaṇas, the Upaniṣads and the Piṭakas pursued their debates without any system. They must

have followed certain principles to conduct their discussions, which are highly developed In the Brāhmanas, their field was the interpretation of Vedic injunctions, in the Upanisads they were applied to the spiritual field, and in the Pitakas they were adopted also for refuting the different philosophical views The Jaina Sūtras also clarify many points in the form of discussions These discussions are carried generally between Mahāvīra and Gautama[1] or between Sudharman and Jambū [2] Some discussions were held with the followers of other systems also In Uttarādhyayana Gautama holds a discussion with Keśi, the follower of Pārśvanātha[3] In Rājapraśnīya Keśi had a discussion with king Prasenajit on the enternity of the soul [4]

In addition to the above discussions we have some referer ces showing the existence of logic as a science at that time The Bhagavatī[5] and Anuyogadvāra[6] sūtras refer to four sources of knowledge accepted by the logical tradition The Bhagavatī refers to them apart from the five types of knowledge and designates them as pramāna to distinguish from the latter, while the Anuyogadvāra combines the both The Sthānāngasūtra[7] refers the same as hetus The theory of nayas shows a highly developed state in the field of reasoning The Sthānānga[8] describes various types of debates also, which were held in those days But, we do not come across any independent work on the science of reasoning earlier than the Nyāyasūtra of Gautama

---

1 Bhagavatī 5 3 191-192
2 Vipākasūtra 1 1
3 Uttarādhyayana XXIII
4 Rājapraśnīya 164-200
5 Bhagavatī 5 3 191-92
6 Anuyogadvāra, 144
7 Sthānānga, 338
8 Ibid , 189 and 282

Application of the term 'Nyāya' In the early period of Indian philosophy the term 'Nyāya' was not applied in the sense of logic which was recognised as Ānvīkṣikī The Mīmāṁsā system applied this term to the established rules governing interpretation of the Vedic texts Later on the grammarian applied to the proverbs, utilised for the interpretation of their aphorism That was the age of authority and the discussions were carried within a limit To question the authority of ancient scriptures was regarded as an act of sacrilege But later on, when the orthodox and heterodox systems faced each other, the question of violating the authority lost its importance The word that was coined for the rules of controlling the Vedic injunctions or interpreting the aphorisms of grammar was applied to general rules controlling all types of discussions. Thus, from the religious field it came to the secular field

The Uttarādhyayana[1] refers the term 'Nyāyamārga' which is interpreted as the way to liberation As a matter of fact it means the way to righteousness Logic also is nothing, but the way of right thinking

Like grammar the science of reasoning also is a general science It has no relation with a particular system or school of thought But every system has codified the rules of logic in the light of its own metaphysics Gautama was the pioneer in this respect He, for the first time, as we know from the extinct works, wrote an independent treatise on logic and codified the science of reasoning in the light of Vaiśeṣika system This gave impetus to all the systems, particularly the Buddhism, and thus the era of logic was ushered in the field of Indian thought

Beginning of the Jaina logic Three Periods

The Jainas were, more or less, self-centered upto the time

1 Uttarādhyayana II, p 9

of Devardhi-Ganin They were devotes of their own literature and disregarded the non-Jaina literature as mithyāśruta [1] But as the time passed, they could not keep themselves aloof from the external influence The main currents of the era clearly reflect in the works of that period This state continued upto Siddhasena Divākara and Samantabhadra As the time passed, the external influence got more and more momentum, till independent works on logic came into existence We may call this period as the period of creative logic The second period begins with Akalanka and lasts upto Hemacandra It is the period of real logic The third period is the contribution of a singular genious namely Yaśovijava Upādhyāva He introduced Navyanyāya in the field of Jaina logic and made it up to date Below, we shall try to give a brief sketch of each period with its contribution to the Jaina logic

The Creative Period

We have mentioned above the certain logical conceptions as expressed by the Āgamas The division of knowledge as stated by the Anuyogadvāra[2] is a clear influence of the logical period The Niryuktis and Bhāsyas show a further development in this matter They have adopted the logical style also But, as far as the subject matter is concerned their treatment is predominantly Agamic In the independent literature we see a gradual adoption of the logical subjects also, which have served later on as the basis of proper Jaina logic

KUNDAKUNDA

Kundakuna (Ist cent) defines pratyaksa[3] and paroksa and enumerates the seven[4] categories of speech Umāsvāti (4th cent) gives four synonyms of mati which are interpreted

1 Nandī 41

2 Anuyogadvāra 144

3 Pravacanasāra I 54-58.

4 Ibid. II 23

as the four types of paroksa, as accepted in the Tarka-school [1] He also divides the five types of knowledge into pratyaksa and paroksa, but excludes sense-cognition from the category of pratyaksa [2] Thus he adopts the logical terms but interprets them in the way of Āgamas In the Bhāsya[3] he mentions the four fold division of pramāna, which is a clear reference to the logical conception The Nandīsūtra (5th cent) includes sense cognition also in the category of pratyaksa [4] The above mentioned works, though refer to the logical conceptions, do not indulge in their discussions They do not refute the other systems Though logical influence is clear in them, yet, the proper logical period does not begin with them The real period of logic begins when we have discussion with other systems, and it gets perfection when the Jaina logic is codified

The advent of Nāgārjuna (300 A D) started a revolution in the Indian thought The age of tradition and authority gave way to free thinking Mutual discussion led to deep and systematic deliberation Apart from the metaphysical considerations the science of reasoning itself became a subject for discussion. The Jaina thinkers, so for indifferent, began to feel their existence in danger They also felt the necessity of codifying their logic of defending their conceptions from the outside attacks and getting a befitting position in the world of scholars As the result of this necessity two illuminaries appeared in the horizon of Jaina philosophy They were Siddhasena Divākara and Samantabhadra Both of them flourished between 500 and 600 A D

SIDDHASENA

Siddhasena, though a great logician, did not accept logic as

1 T Rājavārtika I 13
2 Tattvārtha I 10
3 Tattvabhāsya I 10
4 Nandī 3

the final authority on all matters He has explicitly recognised its limitations and has expressed in clear terms that logic has no right to go beyond its scope There are certain matters where reasoning has no approach Logic can neither confirm nor reject them[1] They can be known through the Āgamas only We can compare this view with the Ācārāngasūtra, which relates about reality, that the tarka cannot approach it and the intellect cannot grasp[2] it The same thing is repeated by the Upanisada the Śārīrakabhāsya and the Buddhist literature of pre-scholastic period Siddhasena was not a critic of the Non Jaina systems only He examined the Jaina conceptions also logically and suggested many changes in the traditional notions He did not find any difference between Jñāna and Darśana in the stage of omniscience[3], between *mati* and *śruta*[4] and also between *avadhi* and *manaḥparyaya* [5] Regarding the theory of knowledge he hasattached more importance to the objective side His three fold[6] division of pramāna and distinction between jñāna and darśana on the basis of nayas[7] testify to the above He explained logically that gunas and paryāyas stand in the same relation to dravya on the ground of two Nayas[8] His contribution towards the theory of nayas also, is remarkable His works Siddhasena wrote Sanmatitarka, Nyāyāvatāra and 32 Dvātrimśikās as the tradition goes The Sanmati is an entirely new and systematic exposition of the doctrine of Anekānta, which is the central theme of Jaina philosophy It has been discussed by Siddhasena in a logical style He has tried to assign Jaina philosophy a deserving place amongst the contemporary systems of Indian thought, to indicate the relation of

1 Sanmati, III 43-45
2 Ācārānga I 5 6 2
3 Sanmati II 3
4 Niścayadvā 19
5 Ibid 17
6 Nyāyāvatāra 2
7 Sanmati II, 1
8 Ibid III, 10

Jaina Śāstras to other rival systems of philosophy, to discuss other systems arising out of Anekāntavāda, to interpret the different views and doctrines occuring upto date in other systems from Anekānta point of view, and to base the new currents of thoughts on the broad basis of the established doctrine of Anekānta, and thus popularise them amongst the learned pandits

The original work of Sanmati, from its very birth came to have a wonderful influence on Jaina literature From 7th century right upto the present time it has been described by Śvetāmbaras as well as Digambaras as a supreme work of genious Some have copiously drawn upon the verses of Sanmati in support of their own thoughts Many have written commentaries thereupon while many others have composed entirely new works basing their own views on Sanmati Some have written elaborate and profound works to refute these views of Sanmati with which they did not agree, others have enhanced the reputation of Sanmati harmoniously synthesising its views In short, it can be said that the place of honour given to the system of logic in Jaina philosophy is to a great extent due to Sanmati It is really the foremost composition expressing clearly the logic of Mahāvīra as the name suggests The language of the text is Prākrta It consists of 167 verses as found in the printed copies of mere text, or 166 as can be confirmed on the basis of commentaries Like Pravacanasāra of Kundakunda it is divided into three chapters, named as Kāndas Pandit Sukhlal has assigned these kāndas the names of Naya-Mīmāṁsā, Jñāna Mīmāmsā and Jñeya Mīmāmsā in keeping with the contents of the chapters

Dvātrimśikās .

The number of Dvātrimśikās, available at present, is twenty one With Nyāyāvatāra the number becomes twenty-two From view point of the subject-matter the available Dvā can be classified under three heads First to fifth, the eleventh and the twenty first are eulogies, the 6th discusses the problem of Āpta

and the 8th is a critical exposition of Jalpakathā The rest are given to philosophy and to the discussion of reality according to various systems

We are not concerned with the eulogistic compositions Amongst Dvā of critical character the sixth deals with the nature of Āpta (the men of authority) It reminds one of the Āpta mīmāmsā by Samantabhadra and Āpta parīksā by Vidyānanda But the method of their exposition is quite different In the 8th Dvā there is a critical discussion of Jalpakathā employed for the sake of rivals defeat and one's own victory Siddhasena has exposed the hollowness of such tricks of debate which end in sheer fatigue of one's own tongue and sleepless nights for the defeated as well as the victor Amongst Dvā dealing with the systems of philosophy and the nature of things the 7th ends with the name of Vādopanisad, giving a brief survey of the art of debate, the tricks employed there and the qualities needed The 9th Dvā has in it such a subtle vein of disapproval regarding the Upanisadic doctrines that it is quite possible that it might have been written to refute the famous Upanisadic doctrines It speaks highly of the deep scholarship of the author and his intimate knowledge of Indian philosophy Dvā from 12 to 15 deal with Nyāya, Sāmkhya, Vaiśeṣika and nihilistic school of Buddhism respectively Dvā dealing with ancient Indian logic testify to the profound study of this system on the part of Siddhasena In the 19th Dvā the famous trinity of Jaina philosophy that of Jñāna, Darśana and Cāritra is first mentioned as a means of liberation Then comes a very subtle analysis of Jñāna Incidentally some other philosophical things also are analysed The subject matter of the 22nd Dvā (Nyāyāvatāra) will be discussed separately

The Nyāyāvatārasūtra is the first composition completely devoted to Jaina logic It is very small in size, consisting 32 stanzas only, but has put all the points relating to the Jaina logic into nutshell This is why it is called a sūtra Later scholars have composed voluminous works on the foundation of its

one or other sentences. The whole edifice of Jaina logic stands on the system depicted in it In certain aspects Nyāyāvatāra resembles Nyāyapraveśa of Dinnāga and in other respects Nyāyabindu of Dharmakīrti Prof Malavania has discussed it by giving ample quotation from the original works in Appendix No 1 of Nyāyāvatārasūtravārtika It shows that Siddhasena, though keeping in view the Jaina point, has amply followed Dinnāga in his definitions

In the Agamic literature the Jñāna and Pramāna stand as altogether separate subjects Umāsvāti combined them by dividing the five types of Jñāna into two Pramānas Siddhasena also has twofold division but does not follow the Agamic tradition He takes into consideration the Pramānas only In the definition of perception he includes both, experience as well as intuition In Paroksa he includes inference and verbal testimony Thus, Siddhasena does not follow the Agamic conception of pramāna, but that of the Sānkhya or the old Buddhists

Indian logic mainly deals with the four aspects of knowledge, namely pramāna, the source of knowledge, pramātā, the cognizer, prameya, the object and pramiti, the cognition. Siddhasena has discussed in the present work all of these aspects according to the Jaina point of view The definition of pramāna its divisions and subdivisions and the parts of syllogism have been discussed in a short but precise manner He has taken up the question of Nayas also and has tried to refute other systems He generally follows Dinnāga in the wording of definitions, but at the same time rejects his views of idealism and Trilaksana.

Some of the stanzas of Nyāyāvatāra suggest to the existence of another work on logic before Siddhasena, but it is difficult to ascertain whether they refer to the Jaina or non-Jaina work

Siddharsi (9th and 10th cent.) wrote a valuable commentary on the Nyāyāvatāra It explains the text in its proper setting and at the same time gives valuable information of the views of

Dinnāga and Dharmakīrti It can be said, as in the case of many other commentaries, that it is as important as the text itself Siddharsi is the author of Upamitibhavaprapañcakathā and the commentary known as Heyopādeya on the Upadeśa-mālā, a Prākrta work in verse form of Dharmadāsa

There is one more point that enhances the value of this commentary, it is one of the few works representing the school of Siddhasena who differs from Akalanka in classification of pramānas

SAMANTABHADRA

Samantabhadra is recognised as a eulogist (stutikāra) by the later scholars His works are mainly eulogies in the praise of Tīrthankaras But they are so pregnant with philosophy and logic that it would be wrong to class them merely with the devotional literature He has criticised all the absolutists minutely while eulogising the propounder of non-absolutism He has applied the theory of non-absolutism to the Agamic as well as logical conceptions It appears, that by this time logic had become a separate science and was treated as an independent subject

Samantabhadra is recognised as the author of four works— 1 Svayambhūstotra 2 Yuktyanuśāsana, 3 Āptamīmāmsā and 4 Stutividyā

(1) Svayambhūstotra is a eulogy of twenty four Jaina Tīrthankaras It occupies very high place in the stuti literature. Eulogy of every Tīrthankara refers to one or the other system of thought allegorically (2) Yuktyanuśāsana also is a philosophical eulogy It points out the defects of other systems, and asserts that the teachings of Jina are free from them The virtues of Jina, it claims further, are not found anywhere else (3) Āptamīmāmsā is the master-piece of Samantabhadra. The examination of āpta, the person whose words can claim indubious validity, is the theme of this excellent composition External pomp and show, he says, can be found in a juggler

also Such things cannot make a person reliable. The criterion of an āpta is this, that his views are not contradicted by reason or authority [1] The absence of contradiction is further ascertained through the fact that his words do not go against the established facts [2] The preachers of non-Jaina systems are not āpta because their views are contradicted by the established facts

Samantabhadra also, like Siddhasena, places all the three sources of knowledge on the same footing He holds that the reason, the experience and the authority possess the same amount of validity [3] Thus, he rejects the views of the Nyāya, the Cārvāka and the Mīmāmsā systems which attach more importance to reason, experience and the authority respectively He fixes the premises of reason where the speaker is not a reliable person and a thing is established through the sign (hetu) only On the other hand, where the speaker is reliable and a thing is established on the ground of his words only, it is the premises of āgama [4] Thus, Siddhasena and Samantabhadra, though great logicians, do not recognise tarka as the ultimate authority in all matters Like Siddhasena, Samantabhadra also devotes his work of the establishment of non absolutism He is very emphatic on Syādvāda, the theory of relative existence

Though he has not written any independent work on logic or epistemology, yet his occasional remarks are a valuable guide to the future logicians

We can sum up the contribution of Samantabhadra in the following points .—

(1) He fixed the nature of Syādvāda and Saptabhangī, which are the essence of Jaina philosophy, and showed their applicability to all the scholastic controversies

---

1 Āptamīmāṁsā 6

2 Ibid

3 Ibid , 76-77

4 Ibid , 78

(2) He defined pramāna and its phala, which was unanimously followed throughout the logical period

(3) He defined Syādvāda as Śruta-pramāna and nayas as its parts

(4) He, for the first time, associated the term Nyāya with Saptabhangī

The commentaries of Akalanka and Vidyānanda, which we shall take up shortly, have considerably enhanced the value of Āptamīmāmsā

MALLAVĀDIN AND SIMHA-GANIN

(1) Mallavādin (6th cent) was a contemporary of Siddhasena He was a great logician It is suggested that his proficiency in debate brought him the title of Mallavādin (The champion-debator) He wrote a commentary on Sanmatitarka, which is not available His remarkable genious and penetrating vision can be seen in his independent work, Dvādaśāranayacakra He has presented in it the theory of Syādvāda in the form of a wheel, every absolutistic system representing one spoke of it In a moving wheel one spoke is turned down by the second and this process goes on for ever There is neither beginning nor end to it At the same time one cannot say that one spoke is weaker than the other Similarly, Mallavādin has arranged all the systems in the form of a wheel One system is disproved by the other None is weaker than its opponent which also meets the same fate None is left unopposed The complete wheel represents the comprehensive view of Syādvāda.

Mallavādin was a Śvetāmbara, yet he was held in high esteem in the Digambara circle also, Akalanka shows a great respect for his Dvādasāranayacakra He has recommended it for the knowledge of Nayas [1]

(2) Simha-Ganin has written a big commentary on Dvādasāra nayacakra He flourished not later than 700 A D , as he

1 Nyāyaviniścaya III 91

quotes Dinnāga and Bhartṛhari, but not Dharmakīrti or Akalanka

PĀTRAKEŚARIN (8th Cent)

Another luminary in this era was Pātra keśarin or Pātrasvāmin as referred in many works He wrote a purely logical work named 'Trilakṣana-kadarthana' refuting the theory of Trilaksana accepted by Dinnāga, the establishing Anyathānupapatti (logical impossibility of one in the absence of other) as the only criterion of middle term Nyāyāvatāra also defines hetu in the same manner

It may be observed here that Nyāyāvatāra and Trilaksanakadarthana are the only works of this age which can be regarded as independent contribution to proper logic Out of them the latter is not available The other works of this period mainly discuss the principles of Naya, Syādvāda and Anekāntavāda Pt Sukhlal and Prof Malavania have coined this age as the age of the establishment of Syādvāda [1]

Another scholar of this period is referred as Śrīdatta He is attributed with the authorship of Jalpanirṇaya But his work is not available Ācārya Sumati, with the authorship of a commentary on Sanmati is referred by Śāntiraksita in his Tattvasamgraha [2] But this work also is not available

THE PERIOD OF ACTUAL LOGIC

The contribution of Buddhist thinkers towards Indian logic cannot be overestimated The history of logic and philosophy is nothing but the history of attacks and counter-attacks between the Buddhists and the other systems Asanga and Vasubandhu propounded the theory of idealism Dinnāga supported it by refuting the validity of Pramāṇas on which the edifice of realism stood. He was the father of Buddhist logic. Alongwith the refutation of objective realism accepted by the Nyāya,

---

1 Jaina Sāhitya Saṁśodhaka Vol. 3, p. 127

2 Tattvasaṁgraha p 379

Vaiśeṣika, Sānkhya and Mīmāṃsā etc he exploded their theories of pramāṇa also Praśastapāda, Udyotakara, Kumārila, Pūjyapāda, Siddhasena, Samantabhadra, Mallavādin, Simha-Ganin, Īśvarasena etc repulsed his attacks and pleaded for their own theories Then came Dharmakīrti with his unique glamour He not only gave a befitting reply to other systems but also made some improvement in the contentions of Dinnāga Thus, the Buddhist logic got a solid foundation After that on one side he was supported by Arcaṭa, Dharmottara, Śāntirakṣita, Prajñākara, etc, who defended him and tried to consolidate the Buddhist position On the other hand he was attacked by Prabhākara ,Umbeka,Vyoma-śiva, Jayanta, Sumati, Pātrasvāmin and Mandana Miśra etc This philosophical warfare continued for four centuries and enriched our philosophical literature with precious jewels

AKALANKA (778 A D)

Akalanka was the first scholar to systematize the Jaina theory of knowledge logically He is regarded as the father of Jaina logic Akalanka Nyāya has become a by-word amongst the later Jaina scholars He wrote two commentaries and four independent works

(a) Commentaries

(1) Rājavārtika on Tattvārtha

(2) Aṣṭaśatī on Āptamīmāṃsā

(b) Independent works

(1) Nyāya viniścaya

(2) Siddhi viniścaya

(3) Laghīyastraya

(4) Pramāṇa saṃgraha

(1) *Tattvārtha Rājavārtika* It is a monumental commentary on the Tattvārtha We have referred to it in the Āgama school also It covers all the topics of Jaina Epistemology, Ontology, ethics, cosmology and geography It follows Sarvārthasiddhi not only in purport but generally uses its sentences as Vārtikas

and develops them in the Bhāsya It discusses all the problems on the basis of Anekānta There is no topic or sūtra, except a few, which does not contain the Vārtika '*Anekānta*' meaning that the problem can be solved through Anekānta

Rājavārtika, as we have already mentioned, is an encyclopeadia of Jainism Its method of dealing with the subject is logical It does not propound anything on the basis of mere faith Its first and fifth chapters treat philosophical problems while the remaining portion is connected with the ethical, geographical and other conceptions prevelent in the Agamic school Some topics are his special contributions, which are not found any where else Its first chapter deals with the problems of epistemology, specially the sūtras 9-13 and 20 22

(2) *Aṣṭasatī* It is a commentary on Āptamīmāmsā of Samantabhadra The name Astaśatī refers to its size being as big as 800 Anustubh metres In his dealings with the philosophical topics Akalanka is very terse His style is more suggestive than expressive It suggests the central idea and leaves other things for speculation Deep sense, few words and logical acumen are the specialities of his style and they are more distinct in Astaśatī It is due to Vidyānanda, that we are able to grasp it Apart from the topics dealt within Āptamīmāmsā i e the refutation of all absolutistic notions, Astaśatī throws light on many more points which were not discussed by Samantabhadra Regarding the theory of knowledge also its contribution is very important Akalanka discards the Buddhist notion of absolute rationalism, and atthe same time the Mīmāmsā notion of absolute dependence on the Vedas He establishes the principle of omniscience as against the notion of Cārvāka and Mīmāmsā, and at the same time asserts that the propounders of non absolutism only can be the omniscient and not Buddha or the preachers of other systems In the first Kārikā he proves tarka (hypothesis) as an independent source of knowledge (pramāna) The seventh kārikā criticizes Dharmakīrti in his definition of Nigrahasthāna The thirteenth states

3

that Svalaksana as held by the Buddhist is not absolutely devoid of connotation In the commentary on thirty sixth Kārikā he defines pramāna as the uncontradicted consciousness apprehending a new object i e not cognised before The 101th Kārikā defines pramāna as the cognition of reality and recognizes simultaneity of jñāna and darśana in the case of omniscient

The above mentioned two works are commentaries But they are more important than any original work on Jaina philosophy They are widely read in the Jaina institutions

All the independent works of Akalanka are devoted to epistemology and logic This has made him the father of Jaina logic These works, though small in size, are pregnant with subtle thought The influence of Dharmakīrti is quite distinct in these works

(1) *Laghīyastraya* It is a composite work containing three small treatises (prakaranas) viz (i) *Pramāna-praveśa* (ii) *Naya-praveśra and* (iii) *Pravacana praveśa* The first book consists of four chapters, the second of one and the third of two In all, there are seven chapters There is a small commentary (vivrti) on them by Akalanka himself It is in the form of notes, some times adding altogether new things to the original (1) Pramāna praveśa contains four chapters (i) Nature of Pramāna, (ii) classification, (iii) object and the (iv) result Napa praveśa is devoted to the description of Nayas Pravacana praveśa, though begins with the definition of pramāṇa, naya and niksepa, deals mainly with Śruta jñāna, its divisions and subdivisions Laghīyastraya has a big commentary known as Nyāyakumudacandra by Prabhācandra

(2) *Nyāya Viniścaya* Nyāya Viniścaya is exclusively devoted to logic It appears that Akalanka has arranged it in the style of Pramāna Viniścaya by Dharmakīrti It has three chapters of perception, Inference and Authority respectively Like Laghīyastraya it also contains a small commen-

tary by Akalanka himself Vādirāja the great logician, has written a big commentary on it

(3) *Pramāna saṁgraha*: It is a sort of supplement to Nyāya Viniścaya containing eighty seven and a half stanzas divided into nine Prastāvas on the following subjects —

(i) Definition of perception, Śruta preceded by perception, inference or authority, result of pramāna, the definition of real perception and other topics related with it

(ii) Memory, Recognition and Tarka as divisions of mediate cognition

(iii) Inference and the parts of syllogism with other allied topics

(iv) Refutation of the three factors (trilaksana) admitted by the Buddhist as essential conditions for a valid hetu and confirmation of anyathānupapatti, the different types of hetus

(v) Hetvābhāsas or fallacies of the middle term

(vi) Rules and kinds of debates

(vii) Āgama and the Omniscient

(viii) Saptabhangī and naya

(ix) Naya and niksepa

(4) *Siddhiviniścaya* In its original form it is not available A commentary of it is found in manuscript only Unlike Astaśatī and Vivarana, this commentary does not quote the original text It is, therefore, impossible to restore the original work The commentary contains twelve prastāvas dealing with various topics pertaining to logic and ontology

Some other works like Nyāyacūlikā, Svarūpasaṁbodhana, Akalankastotra etc are attributed to Akalanka, but, their authenticity is doubtful

HARIBHADRA (813-883)

Haribhadra lived just after Akalanka or must have been his younger contemporary He was a versatile genious with

allround scholarship His impartial attitude has brought him a good name in the non-Jaina circle also No other Jaina scholar, in the domain of philosophy, has attracted so many Indian as well as the Western scholars as Haribhadra has done His Saddarśanasamuccaya expresses the catholicity of mind

The old tradition attributes Haribhadra with a fabulous number of 1444 works Prof Kapadia has given a list of eighty seven works in his Introduction to Anekānta-Jayapatākā, which can be classified into two categories of independent works and commentaries We may mention the following works as related with logic or epistemology —

(1) Anekānta-Jayapatākā (2) Anekāntavāda praveśa

(3) Sarvajña siddhi (4) Śāstravārtāsamuccaya

(5) Saddarśanasamuccava (6) Lokatattvanirnaya

(7) Anekānta praghatta (8) Anekānta sidddi

(9) Syādvā a kucodya parihāra (10) Nyāyaviniścaya

The last four works are not available We can add to the above list a number of commentaries, written on the works related with our subject —

(1) Anuyogadvāravrtti (2) Prajñāpanāvrtti

(3) Tattvārthavrtti (incomplete) (4) Nandītīkā

(5) Nyāyāvatāravrtti (not available)

(6) Āvaśyaka laghuvrtti

(7) Āvaśyaka brhadvrtti (8) Caityavandanavrtti

He has also written a commentary on the 'Nyāyapraveśa' of Dinnāga which shows his impartiality and love for learning, without sectarian bias

His works on Yoga, Astrology, Ethics and other subjects also are held in high esteem He is one of the few Jaina scholars, who have made a valuable contribution towards secular subjects also

His Dharmasaṅgrahaṇī is a composition in Prākrta, discussing the philosophical topics His Aṣṭakas and Sodaśakas i e minor works of eight or sixteen stanzas, also are pregnant with philosophical thoughts His speciality lies in the presentation of all the systems faithfully and finding out a way to compromise in them

VIDYĀNANDA (9th cent)

After Akalanka we come to Vidyānanda as a great logician, philosopher and original thinker He was a profound scholar of all the system of Indian thought, particularly Mīmāmsā and Buddhism His style is elegant and clear Unlike Akalanka, he is not a miser in words His clarity of expression, vast study and deep thinking assign him a very high place in Jaina philosophy

Vidyānanda wrote three commentaries and six original works —

(a) *Commentaries*
- (1) Tattvārtha-śloka-vārtika with Bhāsya.
- (2) Astasāhasrī or Devāgamālankāra
- (3) Yuktyanuśasanālankāra

(b) *Independent works*
- (1) Āpta parīkṣā
- (2) Pramānaparīksā
- (3) Patra parīksā
- (4) Satyaśāsana parīksā
- (5) Śrīpura Pārśvanāthastotra
- (6) Vidyānanda Mahodaya

(1) *Ślokavārtika* It is a commentary on the Tattvārthasūtra, but supersedes many independent works for its originality, deepness and scholarly treatment The Rājavārtika is generally confined to the Agamic views, but the Ślokavārtika indulges in philosophical discussion and criticises the non Jaina systems bitterly.

Rājavārtika is in the form of prose, like the Nyāyavārtika of Udyotakara Ślokavārtika, on the other hand, is in metrical form like the vārtikas of Dharmakīrti, Kumārila and Sureśvara

Vidyānanda was a South Indian He was born in the age when philosophical controversies were ripe He had to meet the attacks of all the non-Jaina systems, particularly the Nyāya Mīmāmsā and Buddhism In Slokavārtika he critisises the vārtikas of Dharmakīrti, Kumārila and Udyotakara It is probable that the presence of these three vārtikas might have urged him on to write a vārtika on Jaina philosophy Vidyānanda does not indulge in unnecessary wrangling of words His arguments are sound and logical They make an appeal to the intellect as well as the heart

Nearly half of the Ślokavārtika is devoted to the theory of knowledge It throws light on many obscure points and stands as a valuable contribution to the subject Vidyānanda discusses the topics of Jñāna as well as pramāna Thus, it is indispensible to the study of both the schools His minute observation, supreme genious, profound knowledge and accuracy of expression have raised the Jaina philosophy to a high position The Ślokavārtika covers all the topics mentioned in the Rājavārtika and adds many more, meeting the need of the time

(2) *Aṣṭasaharsrī* Vidyānanda wrote Astasahasrī after the Ślokavārtika It is a commentary on the Astaśatī of Akalanka and occupies very high place in the Jaina philosophical literature It is due to this excellent exposition that we are able to understand the idea of Akalanka who is not easily accessible Vidyānanda brings into light many new points also It is claimed that "One should study Astasahasrī only There is no need of going through many scriptures This single composition is sufficient to show the heart of all the systems " We cannot say that the above claim is an exaggeration. Vidyānanda has discussed nearly all the new develop-

ments of Indian philosophy The importance of Aṣṭasahasrī regarding the theory of knowledge also is second to none It throws valuable light on the distinction between knowing and feeling, the problem of ultimate validity, the question of omniscience and such other obscure topics not discussed any where else

(3) *Yuktyanuśāsanālankāra* It is a middle sized commentary on Samantabhadra's Yuktyanuśāsana, being a clear exposition of the text

(4) *Pramāna parīkṣā* It is based on the small treatises of Akalanka, which discuss the theory of knowledge Pramāna parīkṣā deals with the logical side only It brings the theory of knowledge into a final shape The definition of Pramāna, the divisions, the types of immediate and mediate cognitions, inference, recognition, and the varieties of affirmative and negative hetus, are some of the points discussed in it

(5) *Patraparīkṣā* It is a small work on the science of debate The Indian systems hold different views regarding the parts of syllogism to be applied in a debate. Vidyānanda asserts that the first two are sufficient in a debate conducted for victory over the opponent But, where the purpose is not victory, and the discussion is carried for ascertaining a fact or for explaining a point to the pupil, all the parts can be utilised according to necessity Patra parīkṣā is the smallest composition of Vidyānanda

(6) *Āpta parīkṣā* Vidyānanda has written it after the style of Āpta mīmāmsā The Digambara version of the Tattvārtha contains a stanza at its beginning, by way of benediction It describes the virtues of an āpta, a person whose words can be relied upon This stanza serves as the theme of Āpta parīkṣā Vidyānanda states in it, that these virtues are found in an Arhat only Kapila, Kanāda, Buddha or others do not possess them and therefore, they are not apta The superhuman beings like Īśvara of the Nyāya, Brahman of the Vedānta, and other gods like Śiva etc , either do not exist at all, or they are devoid

of those virtues They also cannot be included into the category of an āpta Āpta parīkṣā contains 124 kārikās The kārikās from 87 to 109 discuss the question of omniscience

(7) *Satyaśāsana parīkṣā* This is an unpublished work, thought to be the last composition of Vidyānanda It begins with a promise of examining the different monistic systems holding soul, sound, consciousness or mind as the only reality, the systems of Cārvāka, Buddha, Sānkhya, Yoga, Nyāya, Vaiśeṣika Bhatta Prabhākara, Tattvopaplava and non absolutism, but ends with an incomplete description of Prabhākara It appears that Vidyānanda could not complete the remaining portion It is one of the most important works on comparative philosophy Vidyānanda has composed it after a ripe experience and balanced views It is unfortunate that such an excellent work was lying unnoticed so far Its publication would add a precious jewel to the treasury of not only Jaina but, Indian philosophical literature

The above mentioned four critiques and the two commentaries are a great asset of Jaina philosophy We can say that Vidyānanda's contribution towards Jaina logic and epistemology is superseded by none

(8) *Srīpura Pārśvanātha stotra* It is a philosophical eulogy by Vidyānanda, like the eulogies of Samantabhadra, containing 30 stanzas

(9) *Vidyānanda Mahodaya* It is not available except in references

ANANTAVĪRYA (9th cent)

He is known through his commentary on the Siddhiviniścaya He has made the composition of Akalanka easily accessible Vidyānanda and Anantavīrya are regarded as the highest authorities on Akalanka, but there is a lot of difference between the two The commentary of Vidyānanda is not merely an explanation of the original text, it is also new contribution We can compare him with Vācaspati Miśra in his Bhāmatī on

Sānkarabhāsya His works deal with the subject independently and can be classed with original works Anantavīrya's commentary is merely an explanation It is a simple and authoritative exposition of the ideas already existing in the original text adding nothing new of its own

ANANTAKĪRTI (11th cent)

He was a contemporary of Vidyānanda and composed three works, which are based on the Siddhiviniścaya of Akalanka. His two works named as Laghusarvajñasiddhi and Brhatsarvajñasiddhi appear to be based on the eighth chapter of Siddhiviniścaya This chapter is known as Sarvajñasiddhi The third work is based on the chapter of Jīvasiddhi and bears the same title It is not available

MĀNIKYANANDIN (900 A D)

Parīksāmukha is the only work attributed to Mānikyanandin But it has immortalized the author It is the first aphorism on Jaina logic Mānikyanandin has put in it the logic of Akalanka in clear and precise terms It has two commentaries of Prameyaratnamālā and Prameyakamalamārtanda which are widely studied in the Digambara institutions. They serve the purpose of elementary and detailed studies respectively Parīksāmukha exercises a great influence amongst the logicians, both Śvetāmbaras as well as Digambaras It is divided into six chapters of Pramāna, Paroksa, Prameya, Phala and Pramānābhāsa Mānikyanandin introduced the condition of 'apūrva' (not already cognized) in his definition of Pramāna and thus excluded the repeating cognition (dhārāvāhī jñāna) from the category of pramāna He might have followed Akalanka in this respect, who adopted it under the influence of Kumārila But it was accepted by all the later Digambara scholars while the Śvetāmbaras did not concede to it This is the only point in the definition of pramāna that differentiates the two traditions Mānikyanandin has also criticised Prajñākara for his theory of the effect existing before the cause Parīksāmukha

leaves into the Agamic treatment entirely as far as the theory of knowledge is concerned It does not refer to the five types of knowledge with their subdivisions of avagraha etc any where. It divides pramāna into pratyaksa and paroksa with their subdivisions as suggested by the logic of Akalanka, including the Agamic types in various categories It follows Akalanka also in defining the terms of syllogism Vidyānanda and Mānikyanandin are staunch followers of Akalanka and therefore have striking resemblance in their definitions

KULABHŪSANA (10th cent)

He wrote a commentary of the Vādanyāya of Syādvāda Keśarin Though the work is not available at present, yet it is clear that it was widely known in the non Jaina circle Durveka Miśra, in his commentary of Hetubindu, refers to him [1]

ABHAYADEVA (11th cent)

Abhayadeva has written a colossal commentary on the Sanmatitarka The name of this commentary, according to the author, is Tattvabodhavidhāyinī, but it came to be recognised as Vādamahārnava (the ocean of debates) owing to its lengthy discussions and critical style Abhayadeva shows his talent more in criticising others than in explaining his own views But, unlike the other critics he does not represent the other systems in a twisted form He puts forth every thought faithfully His style is clear and informative The volume of this commentary supersedes all the previous works on philosophy written by Jaina or non-Jaina scholars The Jaina literature did not possess any work on any topic of such a big size before it It is as big as 25000 metres The gradual increase in the bulk of philosophical work seems to culminate in this commentary Like Sanmati it is also divided into three kāndas and discusses those very subjects The whole of its 2nd chapter is devoted to the problems of jñāna and darśana

---

1 Hetubindu p 378

PRABHĀCANDRA (1037-1122)

He is well known as the author of Prameyakamalamārtaṇḍa and Nyāyakumudacandra The former is a commentary on the Parīkṣāmukha and the latter on Laghīyastraya It appears that Prabhācandra wrote a commentary on the Tattvārtha also The authorship of Śākaṭāyana-Vyāsa also is ascribed to him, but it is not confirmed as yet

The subject matter of Prameyakamalamārtanda is the same as that of Parīkṣāmukha It criticises all the non-Jaina systems at great length Its style of refutation is rather destructive. Only a small portion of its treatment can be considered as a real contribution The remaining portion is merely the wrangling of words One cannot place it at par with Vidyānanda or Akalanka Nevertheless, the composition represents the tendency of that age Its influence on Devasūri, in his Syādvāda Ratnākara is clear

Nyāyakumudacandra is written in a fluent and clear language The author has tried to follow Vidyānanda and Anantavīrya in it, but how far he has succeeded is a matter to be judged, unlike Vidyānanda he does not try to clarify his own view but indulges in refutation of others by creating a labyrinth of alternatives, a big number of which is useless

Unlike Prameyakamala, Nyāyakumudacandra is not written on any definite plan The discussion of one and the same problem is scattered over many places

Dr S Mukerji writes . "As regards Prabhācandra's work, they are literally formidable for their abstruse array of arguments and their forbidding language which has neither grace nor literary charm [1]

VĀDIRĀJA (11th cent)

He is known as the author of Nyāyaviniścayavivarana. *It is a lucid and scholarly commentary on the* Nyāyaviniścaya.

---

1 Pramānamīmāmsā Introduction

by Akalanka Its originality, authenticity and profoundness lies in the numerous references from other systems No direct influence from any other Ācārya is discernible in Vādirāja His elegant style, minute observations and clear cut analysis can be seen no where else He does not say anything which he has not mastered himself He does not represent the other systems incompletely as is the case with many critiques of opponent systems He is quite faithful to them also He alludes to authoritative works only for his references and refutations His arguments are sound and convincing We have already stated the arrangement of subject matter and chapters in Nyāya-viniścaya Vivarana also follows the same

JINEŚVARA (1095 A D)

He is the author of a Vārtika known as Pramālaksma It is the first Vārtika in Śvetāmbara literature It refutes the definition and divisions of Pramāna as held by other systems and establishes his own views This is another work representing the school of Siddhasena

CANDRAPRABHA SŪRI (12th cent)

He has written a small treatise known as Prameyaratnakośa It defines the philosophical terms in a brief form

ANANTAVĪRYA (13th cent)

He is a contemporary of Candraprabha He has written a commentary on Parīksāmukha, with moderate size The work is known as Prameyaratnamālā Its style is lucid and clear It is very useful to understand the logic of Akalanka in a simple and easy way

DEVASŪRI VĀDIN (1087-1170)

Though Siddhasena had laid the foundation of the Tarka-school by his composition of Nyāyāvatāra, his views, as expressed in it, did not get much following No later scholar except Siddharsi has commented upon it The independent works that

can be quoted as representing his views, are Pramālakṣma and the vārtika of Śāntyācārya There is no other work supporting him by way of a commentary or an independent composition, which can be placed in this gap of 400 years On the other hand, the logic of Akalanka became a by word amongst the Digambaras He was followed by a chain of successive high-ranking scholars We can assign three reasons to this pheno menon Firstly, Siddhasena proposed certain things which went against the Agamic conceptions, consequently, he was opposed bitterly Akalanka did not suggest any change, but suggested only a reshaping of the Agamic theories So, he did not get any opposition Secondly, the Śvetāmbaras loved their canonical literature more ardently, as they were in possession of an uninterrupted tradition On the other hand the Digambaras had lost the tradition of Agamas and had no cause to stick to any one more than the other, on the ground of mere tradition Thirdly, the South India was a great centre of philosophical discussions at that time Śankara, Kumārila, Prabhākara, Dinnāga, Dharmakīrti and many other stalwarts of different systems flourished in that part Consequently the Digambara scholars, who mostly belong to that region, came into contact with other systems, and felt a necessity to systematize their own logic and criticize others On the other hand the Śvetāmbaras were confined to the tradition of their Āgamas and enriched that literature with various types of works connected with the Āgama school By the end of the tenth century they also came into clash with Digambaras as well as the non-Jaina systems. Thus, they also felt the necessity to systematize their logic and refute others

This is, how Devasūri desired to write Pramāṇanaya-tattvāloka It is a treatise on logic in the form of aphorism Though styled after Parīkṣāmukha, it is not without its own originality It surpasses the latter in the discussion on hetus and many other respects. It contains two more chapters of naya and the system of debate, which are lacking in Parīkṣāmukha.

It should be stated here that Devasūri also does not follow Siddhasena for his logic He generally follows the views of Akalanka He accepts the Akalanka nyāya with slight variations, and introduced it in the tradition of Śvetāmbaras also This introduction consolidates further the position of Akalanka, as the father of Jaina logic

SYĀDVĀDA RATNĀKARA

Devasūri has himself written a commentary on Pramānanayatattvāloka, known as Syādvādaratnākara. It is in words of Dr S K Mukerji[1] an encyclopeadic work both in size and scope Its treatment is lucid and elegant It treasures not only all the developments in Jaina logic and philosophy upto the time, but also records the criticism of Jainism in other systems His sense of collection is so keen and knowledge so profound that this only work suffices to know all the currents of Jainism, Pt Mahendra Kumar[2] writes that one need not study Mārtanda and Kumudacandra after the study of Ratnākara They are completely covered by it

Devasūri was a great debator It is said that he met with Kumudacandra in a long debate on the salvation of women This brought him the title of Vādin, and he was known as Vādidevasūri He refutes Akalanka in his view of the invalidity of repeating cognition and Vidyānanda in his definition of pramāna as power (labdhi)

HEMACANDRA (1089—1173) :

He was a contemporary of Devasūri He was born two years before his birth and died three years after his death He was an alround genious There is no branch of learning to which he has not contributed We can mention Pramānamīmāmsā and two Dvātrimśikās as his works on philosophy

1 Pramānamīmāmsā. Int

2 Prameyakamalamārtanda Int p 48

Pramāṇamīmāṁsā It is a composition in the form of Sūtras, with the self-commentary Dr S K Mukerji in his preface to the above work gives the following account :—

"The Pramāṇamīmāṁsā of Hemacandra occupies an important position in the philosophical literature of India in general and in the Jaina philosophical literature in particular It is a standard text book on Jaina logic and epistemology It is quite natural that Hemacandra is deeply indebted to the previous writers both of Jaina and non-Jaina schools and a fastidious critic will find in Hemacandra's texts reproduction But this need not detract from the merits of the work, since Indian writers do not make a fetish of originality either of thought or of language provided the views expressed therein accord with their philosophical position The Pramāṇammīāmsā is written on the same pattern of Sūtra and commentary as the celebrated work of Vādideva Sūri But it compares favourable with the latter in that it avoids the unremitting elaboration of arguments and prolixity of expression It contains all the arguments that are necessary to elucidate a problem and the range of information is not substantially inferior to that of the more ambitious works referred above "

Unfortunately, this work is not available in its completeness The extent portion is critically edited by the renowned scholar Pt Sukhlal, which in itself, has become a valuable contribution to Jaina philosophy

Hemacandra's two Dvātriṁśikās are Anyayoga-vyavaccheda dvātriṁśikā and Ayoga vyavaccheda-dvātriṁśikā The former is a devotional prayer addressed to the last Tīrthankara Mahāvīra But in reality it is a criticism of the Brahmanical and Buddhist systems The latter also is a eulogy in praise of Tīrthankaras The former has a commentary known as Syādvādamañjarī by Malliṣena

ŚĀNTYĀCĀRYA (12th cent)

He was a younger contemporary of Hemacandra He has

written a Vārtika and its commentary on Nyāyāvatāra He has refuted Akalaṅka and supported Siddhasena

RATNAPRABHA (1181 A D)

He has written a moderate sized commentary on Pramāṇa-nayatattvaloka The commentary is named as Ratnākarāvatārika meaning that it is a small treatise to understand the ocean like Syādvādaratnākara Its bombastic style sometimes surpasses the limits of a philosophical work Nevertheless, it is a handy work for the student of Jaina philosophy

MALLISENA (1229 A D)

The commentary known as Syādvādamañjarī by Mallisena occupies very important position in the Jaina logical literature It is widely read Like Hemacandra, Mallisena also does not like unnecessary expansion He deals with every subject precisely, covering all the essential points It is a summary of the Jaina philosophical conceptions Its account of other systems is lucid and faithful

GUNARATNA (1400 A D):

He wrote a Vṛtti on Haribhadra's Saddarsanasamuccaya It was first published in 1905 by the Royal Asiatic Society of Bengal The work gained a considerable popularity among the eastern as well as the western scholars It is highly useful to have a comparative view of the Indian systems of philosophy Gunaratna is very accurate and faithful in giving the account of all the systems Its faithfulness can be judged from the fact that it is quoted by way of referenee to represent the views of all the systems At the same time it is so clear that certain obscure points, which the works of those respective systems have left unexplained are easily understood through it

The Introduction of Navyanyāya

The Indian logic took a new turn with the advent of Gangeśopādhyāya in the beginning of the thirteenth century He laid

foundation of the Navyanyāya school by writing Tattvacintāmaṇi on four pramāṇas Its commentators like Mathurānātha, Jagadīśa, Gadādhara and others made the discussions so subtle and deep that the old definitions appeared as inaccurate Later on, the new science was adopted not only by the philosophical systems but in the discussions of grammar and prosody also Its current was so powerful that no body could claim to be a logician, philosopher or even a grammarian without knowing it It became an essential part of the debates on all the subjects

YAŚOVIJAYA UPĀDHYĀYA

By the end of the 17th century, after a lull of five hundred years, there arose a new illuminary in the horizon of Jaina philosophy and literature It was Yaśovijaya Upādhyāya He was a superb genious, who drank deep in all the systems of thought and was a profound scholar of all the new as well as the old developments of logic and philosophy Nothing comes out of his pen which is not properly digested His account is authoritative, logical and scholarly His presentation is accurate and clear His discussion is minute and comprehensive He does not indulge in unnecessary wordy-warfare to increase the volume of composition He is precise and to the point

Yaśovijaya has written on all the topics related with the Jaina ethics, logic, epistemology and other subjects Pt Sukhlal gives a list of his works which number seventy two Out of them forty are completely available, seven are incomplete and twenty-five have been lost His pen runs with equal force in Saṃskṛta, Prākṛta, Gujarātī and Hindi

His Jñānabindu and Tarka-bhāsā are entirely related with the theory of knowledge The former work deals with the Āgamic conceptions while the latter is devoted to the logical school These compositions, though small in size, are very important to understand the subject Yaśovijaya is an adept in diving deep and bringing out the inner essence Regarding the Āgamic views he leans towards the school of Siddhasena His

Anekāntavyavasthā deals with the theory of Anekānta in Navyanyāya style Astasahasrīvivaraṇa is a commentary on Vidyānanda's Astasahasrī Nyāyakhaṇdakhādya is styled after the Khandanakhandakhādya of Śrīharsa and criticises all the non-Jaina systems Nyāyāloka also comes in the same category These three works show that while Yaśovijaya could write digests like Jñānabindu and Tarkabhāsā, he was also adept in writing full fledged classical works, which are very hard to master The works having 'Naya' in their title speak themselves of the subject matter Bhāsārahasya deals logically with an Agamic topic, namely, the basis of distinction between the true and false speech as given in the Prajñāpanāsūtra, the remaining works are not related with the subject

VIMALA DĀSA

We may add to the period of Navyanyāya one more work It is Saptabhangītaranginī by Vimaladāsa It is a treatment of the Saptabhangī logic, in new style

Smaller works

We have given above a short account of the important authors who have contributetd to the system of Jaina logic and epistemology Below, we give a list of works, which are minor in size as well as importance

Śvetāmbara Works

Authors	Works
1 Śrīcandra (1150 A D)	Utpādādisiddhi-prakarana
2 Devabhadra (12th Cent)	Nyāyāvatāra tippana
3 Padma Sundara (1675 A D)	Pramānasundara
4 Muni Candra (12th Cent)	Anekāntajayapatākā-tippana
5 Rājaśekhara (1157 A D)	(i) Syādvādakalikāṭippaṇa (ii) Ratnākarāvatārikāṭippana (iii) Saddarśanasamuccaya
6 Śubhavijaya (1610 A. D)	Syādvāda-bhāṣā

7 Muni Sundara (1398 A D.)	Traividyagoṣṭhī
8 Malayagiri (12th cent)	Dharmasaṃgrahaṇīṭīkā

Digambara Works

1. Devasena (10th cent)	(i) Nayacakra
	(ii) Ālāpapaddhati
2 Dharmabhūṣaṇa Yati (15th cent)	(i) Nyāyadīpikā
	(ii) Pramāna Vistāra
3 Prabhadeva Svāmin	(i) Pramitivāda
	(ii) Muktivāda
	(iii) Avyāptivāda
	(iv) Tarkavāda
	(v) Nayavāda
4 Jagannātha	Muktivāda
5 Narendrasena (14th cent)	Pramānaprameyakalikā
6 Abhinava Cārukīrti Panditācārya	(i) Prameyaratnamālālankāra
	(ii) Prameyaratnakalikā-Prakāśikā
7 Bhāvasena Traividya	Viśvatattvaprakāśa
8 Vādiraja	Vedamañjarī
9 Vādisimha	(i) Pramānanaukā
	(ii) Tarkadīpikā
10 Śrutasāgara Sūri	Tattvārthavrtti
11 Vīrasena	Pramānanaukā

We cannot claim that the above list is comprehensive Many new works have come into light as the old collections are perused The dates are not exact but approximate

Two currents in the logical school

One more point to be stated here is the existence of two logical schools to which we have occasionally referred. The first school may be enshrined as Siddhasena-school Siddhasena, Jineśvara, Siddharṣi, Abhayadeva and Śāntisūri come under this school, while the other logicians belong to Akalaṅka-school Yaśovijaya supports Siddhasena in the Agamic concep-

tions But, in the logical views, he follows Akalanka The main difference between these schools lies in the division of Pramāna Siddhasena divides Pramāna into three — Pratyaksa, Anumāna and Āgama In Pratyaksa he includes experience (sense-perception) as well as intuition (supersensual perception) This division is more akin to the Sāmkhya and Nyāya systems, and does not follow the Agamic tradition Akalanka divides Pramāna, first, into two, Pratyaksa and Paroksa In Paroksa he includes all the types of mediate cognition viz , Memory (smrti), Recognition (Pratyabhijñāna), Hypotheits (tarka), Inference (anumāna) and Verbal testimony (āgama) He coins the name Sāmvyavahārika pratyaksa for sense-perception and Pāramārthika pratyaksa for the intuition, which is further divided into Sakala (complete) and Vikala (incomplete)

Survey of the three periods

It can be observed here that the history of the Jaina logic passed through three periods The first is dominated by Siddhasena, Samantabhadra and Mallavādin The main current of this period was not the systematization of logical notions but the defence of non-absolutism against the attack of absolutistic systems The theories of Anekānta and Naya with their identity and difference with other systems is the principal topic of discussion

The second period begins with Akalanka and lasts upto Vādideva Sūri It was necessiated by the attacks of Dinnāga and Dharmakīrti on the traditional notions of the sources of knowledge All the systems arranged logically their theory of knowledge just to reply the Buddhist attack The great scholars like Akalanka, Vidyānanda, Haribhadra, Vādirāja and Vādideva Sūri are the specialities of this period

The third period is the contribution of Yaśovijaya Upādhyāya He interpreted the Jaina logic and philosophy in the Navyanyāya style and made it upto date

CHAPTER 2

THE GENERAL CONCEPTION OF KNOWLEDGE

The Dominating Spirit

Philosophy in India does not begin as a science of ascertaining facts but as the quest for values Fundamentally, it is Moksaśāstra, the science of salvation The theory of knowledge is not an exception The highest knowledge in the Upanisads is the knowledge of Brahman,[1] the knowledge that leads to liberation [2] Maitreyī discards everything which does not help in attaining immortality [3] The discussion between Nārada and Sanatkumāra,[4] the distinction between Parāvidyā and Aparāvidyā[5] and the avowed futility of the Vedic lore[6] stress upon the same point repeatedly It can be asked here, that according to the Upanisads Brahman is the only reality and therefore, knowledge of Brahman alone can be claimed as the knowledge of reality, and one may try thus, to assign a logical validity to the conception of Brahman, but this type of notion is a later development, related with the scholastic period Upanisads in themselves did not aim at the logical validity Their main objective was to show the path to liberation, which they hold, as the only standard of valuation The Sānkhya system promises complete cessation of all sorrows

1 Mundaka 1 1, 3-5
2. Īśa 11
3 Brhad 2 4.3
4 Chāndogya 7 3
5 Mundaka 1 1 4
6 Ibid . 1 2 7, Gītā II, 46

as its chief aim [1] The Yoga is entirely devoted to the attainment of kaivalya Gautama[2] in his Nyāyasūtra enumerates sixteen categories and asserts that their knowledge would lead to the attainment of the highest purpose i e liberation In the category of prameya[3] (object) he enumerates only those objects as are important in the attainment of apavarga The Vaiśesika[4] system begins with the interpretation of dharma as the means for attainment of the worldly as well as transcendental wellbeing Mīmāmsā,[5] the strict devotee of the Vedas, does the same by explaining dharma as injunction of the Vedas. The Buddhists[6] aim at the nirvāna i e removal of passions, which are the chains that keep the soul in bondage The spiritual development achieved through the removal of karmic matter is the main theme of the Jaina scriptures [7]

The early discussion on the Jaina theory of knowledge also is dominated with the same spirit The path for spiritual progress, aiming at the final goal of liberation is the central tone of the Āgamas [8] Knowledge in this period is not valued on the merit of logical validity but as a means for the ethical progress Jñāna (knowledge) is one of the constituents of the path to Moksa,[9] and the knowledge which does not help in achieving that goal is discarded as ajñāna or mithyājñāna[10] (perverted knowledge) The difference between jñāna and ajñāna or mithyājñāna is not objective but subjective [11] The cognition

1 Sānkhyakārikā 1
2 Nyāyasūtra 1 1 1
3 Nyāyasūtra 1 1 9,
Nyāyamañjarī, p 428
4 Vaiśesikassūtra 1 1
5 Mīmāmsāsūtra 1 1
6 Abhidharmakoṣa IV 127
7 Uttarādhyayana XXVIII, 36
8 Ibid XXIX, 59
9 Ibid XXVIII 1-3
10 Nandī, 25 , Tattvārtha I 32
11 Bhagavatī 8 2 81

of a samyagdrsti (the person with right view-point) whether it is logically correct or incorrect is always samyagjñāna Similarly, the cognition of a mithyādrsti (the person with wrong attitude) is always ajñāna or mithyājñāna The division of 'Nani' and 'Annāni' in the Bhagavatī[1] and the subsequent Agamic literature is based on the condition of the self being Samyagdrsti or Mithyādrsti

It is held that the cognition of a Mithyādrsti is no more useful to the attainment of liberation and therefore useless It does not serve the purpose of knowledge, and therefore, it is no more knowledge [2] On the contrary, the cognition of samyagdrsti, who is a true aspirant, is always useful for the above purpose, and therefore, it is jñāna or samyagjñāna The Agamic literature is dominated with this pragmatic attitude

Clarification of Some Terms

Before, we proceed further, it is necessary to have clear idea of certain technical terms related to the subject. There is a number of terms in the Agamic literature which express a sense quite different from the one expressed in the logical period or in non Jaina systems Below we give a few of such terms

1 Upayoga It is a general term comprehending all activity related with consciousness Literally, it means application, attention or coordination of the subject and the object [3] It is the application of the faculty of knowing possessed by the soul It is attention of the soul when the latter knows an object, coordination also carries the same sense Here, we use the term cognition for upayoga. It is divided into Nirākāra Upayoga or darśana (inarticulate cognition) and Sākāra upayoga or Jñāna (articulate cognition)

---

1 Bhagavatī 8 2 81

2 (Sukhlal), Tattvārthasūtra 1 38

3 Tattvāthabhāsyatīkā II 8

2 *Darsana or Nirākāra Upayoga* Inarticulate cognition or sensation preceding every articulate cognition is known as Darśana It should be noted here that darśana precedes the sense-perception as well as the supersensuous perception or intuition In the domain of ethics the term darśana means attitude, where it is known as drsti also

3 *Jñāna and Ajñāna* The articulate cognition gets the designation of jñāna or ajñāna according to the faith of the knower But in the Nandī and the later literature the term jñāna is also used in a general sense We have used it in a general sense and have prefixed it by samyak (right) or mithyā (wrong) to show the distinction

4 *Jñāna and Knowledge* One more thing to be noted here is that the term jñāna of the Indian philosophy is generally translated into English as knowledge But the term knowledge implies the idea of truth in itself It is always valid The Jaina Āgamas also use this term in the same sense, but in the logical period they are not exactly synonyms Jñāna of the Indian systems is true as well as false Wrong apprehension also is jñāna I have followed the traditional path of using the term knowledge in the sense of jñāna to cover all its aspects

The Canonical Approach

Absence of Proper Definition We do not find any complete definition of knowledge in the Jaina canonical literature Whenever a question is asked, "What is knowledge ' it is answered by enumerating the five types of knowledge [1] Gautama also, in his Nyāvasūtra does not define Pramāna in general, but, goes direct into the divisions [2] Perhaps this method was based on the principle that if parts are known the whole would come into light by itself But it does not mean that the Āgamas leave the problem altogether unexplained We have mentioned in the

1 Bhagavatī 8 2 18

2 Nyāyasūtra

introduction the vast literature dealing elaborately with the topic of knowledge The lack of precise definition is neither an oversight nor a deliberate omission, but a speciality of the period Systematic logical definition and the development of syllogism were of a later origin The Upanisads, the Pitakas and the other literature of that period testify to the above The Upanisads express high philosophical thoughts in a simple style The dialectics of the Mahāyāna school of Buddhism with their hair splitting discussions were rooted in the lucid and direct style of the talks of Buddha Similarly the highest principles of Jainism have been stated in the Āgamas in a simple style Precise definition was an outcome of the discussions with other systems The problem of knowledge has three aspects, viz metaphysical, ethical and epistemological The metaphysical aspect is related with the subjective side of knowledge There is sufficient material in the Āgamas showing the position of knowledge in regard with this subject The ethical aspect relates with the question of valuation Regarding this topic also the Agamic view is very clear The epistemological aspect discusses relation between subject and the object The theories of direct presentation, representation, subjectivism, objectivism and such others are related with this aspect, which was not so developed in the Agamic period Still, there are certain references in the Āgamas where one can find the seeds of the scholastic development in this respect also

We shall try to show some scattered fragments on which the whole edifice of Jaina epistemology is built in the early period of Āgamas

Metaphysical Position The Bhagavatīsūtra enumerates eight types of soul according to its different states —

(1) Dravyātman—Soul *qua* substance
(2) Kasāyātman—Soul *qua* passions
(3) Yogātman—Soul *qua* activity
(4) Upayogātman—Soul *qua* cognition
(5) Jñānatman—Soul *qua* articulate cognition

(6) Darśanātman—Soul *qua* inarticulate cognition
(7) Caritrātman—Soul *qua* conduct
(8) Vīryātman—Soul *qua* energy

Dravyātman means the soul as a substance, which is responsible for the notion of unity or continuity in all its modes This is a natural and permanent state. Kasāyātman means the soul in the modes of passions This state is the result of karmic influence i e the rise of Mohanīya karman, which continues upto attainment of the twelveth stage of spiritual development (gunasthāna)[1] Yogātman is activity of the soul carried through the mind, speech or body It is an effect of the Nāma karman and lasts upto the thirteenth stage In the fourteenth stage though Nāmakarman is not destroyed, yet, the movement (yoga) of all the three types does not last any more So yogātman does not exist in that stage The two states of yogātman and Kasāyātman exist with the souls that are under bondage of the karmic matter They do not last after liberation Upayogātman means the state of conscious activity It is not the effect of karmans On the contrary it is effected by the removal of karmic influence, totally or partially Upayoga increases or decreases in scope, according to the thinness or thickness of the karmic obscurance Thus, this state is influenced by the karman in negative aspect only It is found in all souls whether liberated or in bondage It is related with two of the four natural Infinites (ananta catustaya) recognised as the very characteristics of the soul Jñānātman, here means the state of articulate cognition related with a samyagdrsti [2] Jñānātman is effected mainly by the removal of Jñānāvaranīya and Mohanīya The removal of the latter is necessary by way of creating the right attitude, which is a condition for jñāna It is also a natural state of the soul but becomes samyak or mithyā according to the action or inaction of mithyātva mohanīya. In case

1 See the chapter on Kevalajñāna
2 Bhagavatī XII, 10

the term jñāna is taken in a general sense without the subjective distinction of samyagdṛṣṭi or mithyādṛṣṭi, it is coexistent with Dravyātman and upayogātman Darśanātman means the state of inarticulate appearance It is caused by the removal of Darśanāvaraṇīya It is also a natural state of the soul and common to all Caritrātman is the state of the soul self concentrated or turned away from the worldly activities In this state the inflow of new karmans is stopped and the soul strives for destroying the existing ones It develops fully when the Mohanīya is completely destroyed According to Jainism, there are two grades of the ethical conduct The higher grade is called caritra, sarvavirati or Samyama It is practised by those who have renunciated the family life and embraced asceticism The lower grade is known as caritrācaritra, Deśavirata or Samyamāsaṁyama It is observed by the layman or gṛhastha In this grade rules of conduct are such as allow concession (sāgara) Partially it is caritra and partially not It stops the inflow of karmans in a part only Caritrātman is mainly related to the higher grade. Vīryātman is the state of the soul related with energy or power It is also a natural state but gets its full development when Antarāyakarman is removed It is also found in every soul

Out of the above mentioned eight aspects the six, leaving Kaṣāyātman and Yogātman, are natural Upayogātman is a general term for the two states of jñāna and darśana Dravyātman is the basis of all. The remaining four states represent the four Infinites (anantas) which are the very characteristics of every soul They are infinite knowledge (Ananta Jñāna), Infinite Perception (Ananta Darśana), Infinite Bliss (Ananta Sukha) and Infinite Energy (Ananta Vīrya) Infinite Bliss is the natural development of caritrātman The remaining three are the developments of corresponding aspects

Thus, we come to the conclusion that cognition, with its two aspects of jñāna and darśana, is a permanent feature of the soul It is not an accidental phenomenon produced by the external factors Here, we can notice the difference from the

Nyāya, holding buddhi as an accidental phenomenon, occasioned by the conjunction of certain external and internal causes, and disappearing the next moment automatically and altogether absent in the states of sleep and liberation According to Jainism it is not knowledge but the obscurance of knowledge that depends upon the external cause i e karmic matter The knowledge is natural. Every soul is omniscient as far as its nature is concerned

This point is further confirmed by the Nandīsūtra[1] which states that in no state of the self, knowledge disappears totally Even in the state of Nigoda[2] where the karmic veil is the thickest, a slight portion of knowledge remains unobscured "If that also were covered" states the Nandī, the soul would become non-intelligent (Jada) like matter (Pudgala)", and it is an impossibility

The position is further clarified in the following discussion between Lord Mahāvīra and Gautama[3]

Gautama asks "O Lord the soul is jñāna or ajñāna" ?

Lord replies "O Gautama ! the soul is jñāna as well as ajñāna but jñāna is positively soul "

It should be recalled here that the terms jñāna and ajñāna are used in the senses of samyagjñāna and mithyājñāna Ajñāna should not be mistaken here, as absence of knowledge The above statement shows a relative identity between knowledge and the soul The Uttarādhyayana[4] and the Bhagavatī[5] sūtras state upayoga as the definition of Jīva Sthānānga[6]

1 Nandī 42

2 The kingdom of Nigoda is generally stated to exist in scum on the water surface It is the lowest stage of biological evolution It consists of the minimum degree of consciousness

3 Bhagavatī XII, 10 468

4 Uttarādhyayana, XXVIII, 10

5 Bhagavatī II, 10

6 Sthānānga 441

specifies upayoga as the characteristic of Jīva This shows that knowledge is the only factor that distinguishes soul from matter

Identity between Instrument and Agent Uttarādhyayana[1] describes knowledge as the instrument of cognising objects It can be objected here that an instrument is always different from the agent In the case of cognition the soul is agent, while senses etc are instruments It goes against the theory of identity between the two Ācārāngasūtra[2] replies to the above objection by proposing identity between agent and the instrument as far as the present case is concerned It says that the soul is cogniser as well as the instrument of cognition The conception of this identity is the speciality of Jainas According to them soul is the only real cause of cognition The senses, light, object, contact between the senses and the object etc are only helping causes, required occasionally They are not essential The same soul plays the part of instrument as well as the agent

This identity should not be confused with the Vedantic conception of changeless absolute consciousness or the yogācāra conception of the mere flow of the successive cognitions The Jainas differ from both of them They accept neither absolute change nor absolute permanence Change with continuity according to them is the essence of existence[3] Cognitions change every moment , but, at the same time there is some continuity also The two factors of change and permanence are two phases of the same reality The idea of the eight souls, as stated above is based on this principle

Ethical Position or Value of Knowledge The Uttarādhyayana[4] speaks of knowledge as an instrument of knowing the object But this is not the dominant idea on which the value of

1 Uttarādhyayana XXVIII, 35
2 Ācārānga I 5 5
3 Tattvārtha V. 30
4 Uttarādhyayana XXVIII 35

knowledge is judged. The real value of knowledge, as has been already stated lies in its ethical utility There are three virtues that pave the path to liberation[1], (i) Right Attitude (samyag-darśana), (ii) Right knowledge (Samyagjñāna) and (iii) Right conduct (samyakcāritra) Uttarādhyayana[2] adds austerity (tapas) also to the above list, but, it is virtually included into the conduct Right-knowledge, as has been stated before, is not possible without Right attitude, and the conduct is not right unless it is accompanied by right knowledge Without right conduct deliverance from the worldly miseries is impossible and without perfect deliverance from miseries, no permanent happiness can be achieved[3] Thus, knowledge plays an important part in constructing the road to deliverance (moksa)

Righl faith is generally defined as the firm belief[4] in the words of Jinas, those who have conquered all passions and have attained omniscience, faith in the efficacy of their teachings as the only guide for spiritual progress and deliverance. The teaching of Jinas is arranged in nine categories[5] (tattvas) and six substances[6] (arthas) The function of Right faith is to divert the attention of a jīva, from worldly affairs to spiritual progress As soon as an aspirant gets his attention diverted towards the spiritual progress, his knowledge and all other activities are directed towards the attainment of that very goal, and therefore, become samyak or purposeful Thus the utility of right faith is confined to the diversion of attention only It is not related with the development of any characteristic of the soul Right knowledge and right conduct are the real attributes of soul, which increase with the spiritual progress and get their full manifestation at the stage of liberation This is why

1 Uttarādhyayana XXVIII 30, Tattvārtha I 1
2 Ibid., 2
3 Ibid , XXVIII, 30
4 Ibid , 15
5 Ibid , 146 Sthānāṅga, 665

Vādideva Sūri in his Pramāṇanayatattvāloka[1] mentions these two only as the means for liberation and includes Right faith into Right knowledge as its necessary pre-requisite. Thus, knowledge and conduct are the only factors essential for liberation

Further, ignorance (ajñāna) and attachment (moha) or passions (kaṣāyas) are the only vices that obstruct the soul in its spiritual journey Ignorance is removed by knowledge and attachment by conduct, which induces the soul to self concentration Out of the four destructive (ghātin) karmans, that are responsible for putting obstructions in the development of spiritual qualities, the first two i e Jñānāvaraṇīya and Darśanāvaraṇīya are related with knowledge, and the remaining two i e Mohanīya and Antarāya are connected with conduct Thus, according to the theory of karman also, only the two factors of jñāna and cāritra are mainly concerned with the path of liberation

Out of the twin of knowledge and conduct none can be said, as more important than the other Both enjoy the same status The Daśavaikālika[2] sūtra states at one place that knowledge has primacy over the conduct, the latter has no possibility without the former At another place it compares a person of learning but without practice, with a donkey who carries burden of sandle-wood As the donkey bears the burden, but, has no share in the wealth of his load , similarly the person without practice, merely bears the burden of his knowledge He cannot enjoy the spiritual progress, which is the real fruit of knowledge The Āvaśyakaniryukti[3] states that knowledge is useless without conduct and conduct is useless without knowledge Thus, the Jaina Āgamas attribute equal importance to both of them

---

1 Pramāṇanayatattvāloka VII

2 Daśavaikālika IV

3 Āvaśyakaniryukti 101

The Epistemological Function of Knowledge For the present our main concern is to ascertain the position of knowledge in relation to its function of cognising the object. The Āgamas do not provide much material in this respect We have already alluded to a passage from Uttarādhyayana[1] which describes knowledge as the instrument of cognising objects But, it does not throw much light on the relation between the subject and the object

Āvaśyaka niryukti[2] defines knowledge as an illuminer, from this idea two points of fundamental importance come to our mind Firstly the function of knowledge is only to illumine the object which is already in existence Knowledge does not create anything new The Indian thinkers hold three views in this respect

(1) The idealists like Yogācāra hold that the external objects do not exist apart from the ideas Knowledge, according to them does not illumine the existing objects, but appears itself in the form of objects

(2) The Buddhists like Sautrāntika, hold that the thing in-itself exists independent of mind, but, it is not the object of conception It is merely perceived All the concepts are mental creations which are associated with the percepts

(3) The Nyāya, Sānkhya Vaibhāsika and other realists hold that our senses or mind does not create anything new Our knowledge only illumines the already existing objects

The Jainas line with the third conception They are realist in toto Every quality, according to them, that becomes the object of knowledge is a reality and as such is already in existence

The second point, that emerges from the above extract of Niryukti, is this, the objects are presented to the soul directly

1 Uttarādhyayana XXVIII 35

2 Āvaśyakaniryukti 1069

The Jainas do not accept the theory of representation as the Buddhist or Sānkhya holds

There are two views regarding apprehension of the object The Sānkhya-system holds that the object is reflected into the mode of buddhi, and the latter grasps that reflection only It has no direct apprehension of the real object The Sautrāntika also holds the same view with a different version He maintains that consciousness assumes the form of the object, which he expresses as tadākāratatā (coordination), and thus the object is not grasped directly These two systems follow the theory of representation On the other hand the Nyāya, Mīmāmsā and other systems maintain that the object is presented to the subject directly There is no other via media between the two They maintain the theory of presentation The Jainas also accept the latter view The doctrine of illumination supports it As the representation is not illumination of the object itself it is reflection or coordination as the case may be

Four Fundamentals The conclusions drawn from the above passages of the Āgamas and Niryukti can be summed up under the following heads

(1) Knowledge is identical with the self, but the self is not identical with knowledge as it contains certain other qualities also

(2) The function of knowledge is to illumine the objects It does not create anything new

(3) The soul is the instrument as well as the agent of cognition

(4) The objects are presented to the subject directly

These four factors, constitute the foundation of Agamic theory of knowledge, which developed later on in the numerous branches and in huge literature In the present chapter we shall discuss these points and try to show their further development

Full Treatment

The Problem Yaśovijaya defines knowledge as the special quality of soul, which illumines the object and itself [1] This definition can be analysed under the following three heads

(1) Its first part deals with the metaphysical position of knowledge and holds that it is a characteristic of the soul

(2) The second part is related with the function of knowledge, and holds that it is illumination

(3) The third part is connected with the object It is the knowledge itself (sva) and the external things (para)

The Indian systems hold divergent views regarding the above three points and go from one extreme to the other According to Cārvāka knowledge is a passing phase of the four material elements He does not believe in any permanent intelligent entity known as soul Regarding the other two points we have no sources as to ascertain his position precisely Generally it is believed that he holds the common-place view and attaches more importance to the sense observation rather than inference etc But we cannot say that he is totally irrational His rejection of inference and the other sources of indirect knowledge as devoid of independent validity has a sound logic behind it, as can be discovered from his only available work i e Tattvopaplava simha Śrīharsa, in his Khandanakhandakhādya has adopted the same arguments to refute the dualistic conceptions

The Nyāya system believes in a permanent entity known as soul, but maintains that it is not naturally intelligent Knowledge is a phenomenon, which occurs at the collocation of certain internal as well as external means [2] As far as the function of knowledge is concerned the system agrees with the Jainas and holds that it is illumination But, the views regar-

1 Jñānabindu p 1

2 Kārikāvalī 57 , Nyāyavārtika II 1 21

ding the process of that function are not the same in these systems The Nyāya is a firm believer of the theory of contact The Jainas do not regard it essential Regarding the object also the Nyāya differs from the Jaina It contends that knowledge cannot illumine itself Even an expert dancer cannot climb over his own shoulders The first cognition is related with the external object only If one desires to know that cognition also the second cognition is needed, which has the first cognition as its object. Further, a third is required if the second one is to be apprehended, and this process goes on till the cogniser is satisfied and gives up further desire or effort

The Sānkhya maintains that the soul is intelligent by nature But, it is entirely passive,[1] all activity is restricted to prakrti In the function of knowledge also the soul does not play any active part All the business is done by buddhi[2] which is an evolute of prakrti (matter) and therefore, non intelligent[3] (jada) But it is intellicized[4] through the reflection of purusa This intellicized buddhi, according to Sānkhya, is the real[5] cognizer Regarding the function of knowledge, the Sānkhya does not believe in illumination It proposes the theory of reflection[6] (pratibimbavāda) The object is reflected into buddhi and that reflection is enlightened by the reflection of purusa into buddhi [7] Thus, buddhi is a double reflector [8] The same buddhi modified according to the reflection of the object is known as jñāna [9] So, knowledge means, to catch reflection of

1 Sānkhyakārikā 19-20, Yogadarśana, II. 20
2 Sānkhyatattvakaumudī K 5
3 Ibid
4 Sānkhyakārikā 20
5 Sānkhyatattvakaumudī K 5
6 Yogasūtratattvavaiśāradī 1 6
7 Yogavārtika p 22, Outlines Ind Phil p 284
8 Ibid
9 Sānkhyatattvakaumudī K 5

the external object Regarding the object, the Sāṅkhya holds that transcendental intelligence, i e puruṣa, is consciousness without any object [1] It is pure intelligence, mere awareness or sentience The discursive knowledge, i e the mode of buddhi also does not have the thing in itself as its object It apprehends the reflection only The existence of thing in itself is a matter of inference [2] Regarding self cognition the Sāṅkhya goes with the Nyāya and holds that the same cognition cannot cognise itself It requires another mode of buddhi where it reflects and then apprehended [3]

The Mīmāṃsaka goes very near to the Jaina conception of soul The only fundamental difference between the two systems is that Mīmāṃsā holds soul as all-pervasive [4] According to Jainism it is coextensive with the body it occupies According to the Mīmāṃsā, knowledge is a mode of the soul [5] The function of knowledge is to generate the quality of manifestedness (jñātatā) in the object [6] Regarding the subject matter of knowledge the Prabhākara-school of Mīmāṃsā agrees with the Jaina He also believes in the self luminosity of the cognition [7] But Kumārila contends that all knowledge is beyond perception It is inferred through the quality of manifestedness which is generated in the object [8]

According to Sankara there are two types of knowledge, transcendental and discursive The transcendental knowledge is the soul itself, which is otherwise known as Brahman It is Pure Intelligence, Pure Existence and Pure Bliss It is free from the

---

1 Yogadarśana, II 20, Outline Ind Phil p 279
2 Outline of Indian Philosophy p 283
3 Ibid ,
4 Ibid , 303
5 Ibid
6 Ibid
7 Prakaraṇapañcikā p 63
8. Bhāṭṭacintāmaṇi p. 15

three kinds of difference[1] i e (1) the difference due to the existence of another object of the same class, (2) the difference due to the existence of an object of dissimilar class and (3) the difference due to the existence of parts in its own body This means that the Vedānta holds not only the unity of soul, but denies the status of reality to everything else All external appearances, according to it are illusion But, when we come to the level of discursive knowledge it also maintains theory of cognition like the other systems Cogniser, according to this theory, is the soul limited by or reflected into the mind-substance[2] (antahkarana) At the time of cognizing an object the antahkarana goes out through the senses and transforms itself into the shape of the object [3] This mode (vrtti) of antahkarana is recognised as jñāna or knowledge [4] According to Vedānta[5] Avidyā or ignorance has two fold function Firstly, it obscures the reality Secondly, it projects new impositions. The Jaina also believes in the theory of obscurance (āvarana) but, the āvarana of the Jaina is related with the cognizer only. Regarding the subject matter the two systems agree with each oth and hold that knowledge illumines the object as well as itself simultaneously [6]

According to the Sarvāstivāda school of Buddhism the soul is known as citta But, it is not a single unit nor an everlasting individuality It is a composition of many elements Generally it is split into two parts, the subjective part or the mind viewed as a receptive faculty, is represented by one element called, indiscriminately, citta, vijñāna, or manas [7] It represents pure

1 Śankara on Chāndogya 6 2 1
2 Vedāntasāra p 10
3 Vedāntaparibhāsā p 46
4 Ibid , 29
5 Vedāntasāra p 13
6 Vedāntaparibhāsā 262
7 Central Conception of Buddhism p 15

consciousness, or pure sensation, without any content Its content is placed in the objective part which contains the definite sensation (sparśa), feelings (vedanā), ideas (samjñā) volitions (cetanā) and various other mental phenomena up to the number of forty six elements. So, it is that feelings come to be viewed as objects of mind According to the Buddhism every thing is a momentary flash[1] So, there is nothing to move towards the other no contact, no seizing grasping or reflection of any sort. Because, all of these phenomena presume continuity for more than one moment The phenomenon of knowledge,[2] according to Buddhism, is a compound phenomenon, resolvable into a number of elements simultaneously flashing into existence According to the laws of interconnection (pratītyasamutpāda), some elements invariably appear accompanied by others arising in close contiguity with them A moment of colour (rūpa), a moment of the sense of vision matter (caksuh) and a moment of pure consciousness (citta) arising simultaneously in close contiguity, constitute what is called a sensation (sparśa) of colour The element of consciousness according to the same law never appears alone, but always supported by an object (visaya), and a receptive faculty (indriya) When we say that consciousness cognises its object it does not mean that consciousness has to perform some function It simply appears in coordination (sārūpya) with its objective elements It is, properly speaking, doing nothing Regarding the self cognizability of knowledge the Buddhism agrees with the Jaina

The Yogācāra school of Buddhism totally denies the existence of external things It holds consciousness as a series of reflexes appearing one after another It proposes that citta itself appears into the forms of different objects So, there is no cognition of the object existing independently[3]

1 Central Conception of Buddhism, p 37

2 Ibid, p 55

3 Suzuki, Lankāvatāra

We have given above some conceptions regarding knowledge and its objective, prevalent in Indian Philosophy In the foregoing pages we shall examine them in comparison with the views held by the Jaina

The Metaphysical Position of Knowledge

We have analysed the problem of knowledge into three parts The first part is related with the metaphysical position It is a corollary of the problem of reality. We shall give below the Jaina conception of reality and try to ascertain the position of the soul therein

The Jaina Conception of Reality The fundamental notion of reality as held by the Āgamas is expressed in the three Mātṛkapadas [1] They are held as mother words giving birth to the whole system of Jaina philosophy and constitute the central theme of the entire Jaina philosophy and metaphysics Their importance can be further estimated from the tradition,[2] which holds that the Tīrthankaras speak these three words only The Ganadhara samplify them and erect the whole structure of Jaina canons on their foundation The Sthānāngasūtra[3] also refers to them They are stated in the following order It originates, it perishes it continues The Tattvārtha[4] describes them as the definition of reality

These three conditions of reality are not caused by any external factor They are natural and the very essence of every existence Hemacandra[5] explains that everything beginning from the flickering of a candle upto the sky, possesses the same nature i e change with permanence

1 Daśivaikālikaṭīkā by Haribhadra, Gāthā 8
2 Viśesāvaśyakabhāsya Gāthā
3 Sthānānga X
4 Tattvārtha V 30
5 Anyayoga vyavacchedadvātriṁśikā 5

The main ground for this contention is this, that a reality must have some purpose to serve A reality without any utility is inconceivable The Jainas do not believe in mere existence as the Vedānta does. The object, which is permanent without any change, or which perishes every moment without any continuity, cannot serve any useful purpose Purposiveness must have action as its pre requisite necessity, which is not possible both in the conditions of change without permanence or permanence without change Action means an order of successive stages of the beginning, the middle and the completion An absolute permanence cannot have these stages without inviting some sort of change Similarly, a thing with absolute change cannot go through these stages, as it cannot last even for two moments [1]

Categories and Realities The Vaiśesikasūtra[2] describes six categories (padārthas) and three realities[3] (arthas) It distinguishes artha (reality) from padārtha (category) in this, that the former inheres existence in it and the latter does not [4] The artha has an external existence and can be perceived through senses or yogic perception [5] On the other hand the categories are conceptual They are the analytic interpretations of external and internal phenomena The Nyāyasūtra admits sixteen categories,[6] whose knowledge leads to the highest good Vātsyāyana[7] divides reality into the four epistemological types of pramāṇa (source of knowledge), pramātā (cognizer), prameya (object) and pramiti (cognition) It means that the question of reality is related with epistemology while that of category with the spiritual progress. The Jaina also admits the two types as

1 Syādvādamañjarī K. 5

2 Vaiśesikasūtra 1 1 4

3 Ibid , 8 2.3, Vaiśesikabhāsya 8 2 3

4 Vaiśesikasūtra 1.2 7, Kārikāvalī, 14-15

5. Dinakarī p. 40

6 Nyāyasūtra 1.1.1

7 Vātsyāyanabhāsya

tattva or tathya and dravya Vātsyāyana[1] explains tattva (category) as the true nature of an object If the object is real, its tattva is reality or existence If the object is unreal its tattva is unreality or non-existence The Jainism also holds the same view The Uttarādhyayana enumerates the following nine kinds of tathyas[2] Jīva (soul), Ajīva, (not-soul), Bandha (bondage), Punya (virtue), Pāpa (vice), Āśrava (inflow of the karmic matter), Samvara (stoppage of the inflow), Nirjarā (destruction of the karmans already stored), Moksa (salvation) A real faith in these nine categories is known as samyaktva[3] (the right attitude), which is one of the constituents of the way to liberation The same sūtra describes dravya, guna and paryāya as the objects of knowledge which constitute the objective reality

The Tattvārtha[4] substitutes tattva in place of the tathya and describes their number as seven, instead of nine It includes punya and pāpa in the category of āśrava The Uttarādhyayana describes the six dravyas as loka[5] (universe) It means that the six dravyas with their gunas and paryāyas constitute the entire external reality

In the Nyāya system all objective reality is included in the second category of prameya According to the Jainism all the three realities of dravya, guna and paryāya are included into the first two categories of jīva and ajīva

Dravya, Guna and Paryāya Dravya is defined as the abode of gunas [6] The Tattvārtha[7] and the later scholars add paryāya

1 Vātsyāyanabhāsya p 2
2 Uttarā XXVIII, 14
3 Sthānānga, 65
4 Uttarā XXVIII, 14, Tatvārtha I.1-5
5 Uttarā XXVIII 5-8, Tattvārtha I 4
6 Uttarā XXVIII, 6
7 Tattvārtha V 38.

also as located in the dravya But that does not constitute a definition of the latter as paryāyas exist in gunas also[1] According to the N V systems also dravya is the abode of guna (quality) and karman[2] (motion) As far as gunas are concerned they agree with the Jainas But, the conception of karman is altogether different from the conception of paryāya Karman is a motion and exists in the dravyas which have a limited dimension[3] The paryāya of the Jainas means change which exists in all the dravyas Guna and paryāya are the very characteristics of a dravya

Guna It is an attribute that continues in all the successive stages of a dravya[4] For instance, consciousness is the guna of jīva (soul) It exists constantly in every jīva It may undergo changes according to the object or the karmic influence but never disappears totally.

Paryāya The successive stages through which a dravya passes are known as paryāyas The different forms of the soul as man, animal, the being of the heaven or hell are paryāyas In the case of pudgala (matter) colour, taste, smell and touch are gunas, but, the different forms of jar, cloth etc and different shades of colour such as black, white etc are paryāyas

Relative Identity and difference between dravya and the other Two The gunas and paryāyas are relatively different as well as identical with the dravya Yaśovijava explains this difference by citing the example of a pearl necklace[5] The necklace differs from the pearls as well as their brightness In the same way a dravya differs from its gunas as well as paryāyas He explains the identity by citing another example The gold is not different from its brightness and the different forms of ear ring,

1 Uttarā XXVIII, 22
2 Vaiśesikasūtra 1 1 15
3 Vaiśesika Upa 1 1 17
4 Dravyagunaparyāyanorāsa p. 118
5 Ibid , 11 12

bangle etc. which it undergoes In the same way dravya is not different from its paryāyas and gunas [1]

Difference between Guna and Paryāya Uttarādhyayana makes the distinction between guna and paryāya by stating that gunas exist in the dravya only, while the paryāya exists in dravya as well as guṇas.[2] Consciousness is the guna of a jīva It is found in all the jīvas The different states of men, beasts, etc are the paryāyas They are related with Dravya But the different forms of cognition also are paryāyas. They belong to a guna i e consciousness Similarly the qualities of colour etc are gunas, found in the pudgala dravya The different forms of jar, cloth etc are paryāvas of the same dravya But, the different shades of colour etc are paryāyas of guna

The difference between guna and paryāya can be further explained in this way. A golden jar and an earthen jar are different from each other in respect of gunas In respect of the paryāya they are identical On the other hand the successive states of gold as a ring and as a bangle are different from each other in respect of paryāya and identical in respect of guna. Gunas are related with the qualities of the stuff, which is the material cause of a thing Paryāyas are different forms of the same stuff The above example should be taken as a rough estimate only The difference between earth and gold can be explained as the difference in paryāya also, if pudgala is taken as dravya The above consideration holds good only when gold and earth are taken as dravyas The distinction between these two things does not depend upon their forms, which are paryāyas, but on their natural qualities

The Above Difference is only Relative In contrast with dravya, guna and paryāya both stand as differentia Guna distinguishes one dravya from the other dravya and paryāya distinguishes one state from the other state occurring succe-

1 Dravyagunaparyāyanorāsa 1 28
2. Uttarā XXVIII, 7

ssively A cloth is different from jar because, they possess different qualities This difference is based on gunas. The jar is different from the lump of clay, because, it is a different successive stage Here, the difference is based on the paryāya But, it is only a rough estimate On minute observation the difference between the two becomes insignificant. There is no difference of qualities between two jars of similar size and material, nor they are successive stages of the same matter Still they are different from each other This numerical difference is attributed to gunas But, both of them are two paryāyas in relation to the stuff i e clay The cloth and jar also are two paryāyas in relation to pudgala dravya On this ground one can say that the difference between guna and paryāya does not hold any sound basis

The Jaina view is very clear in this respect It agrees that guna and paryāya are not two different entities as the Nyāya system holds They are two aspects of the same reality One is related with numerical difference, while the other with temporal They are interchangeable in different relations Siddhasena Divākara[1] does not recognise any difference between the two The Āgamas also express both the aspects by the term paryāya In the Jaina epistemology unity or uniformity is represented by dravya and difference, numerical as well as qualitative, by paryāya, gunas, being mainly a differentia, are included into paryāya But, the difference between the two types of qualities is not negligible The qualities represented by the gunas are constant They last as long as the substance does The qualities represented by the paryāyas are changeable and successive They appear one after another Secondly, gunas are the qualities of dravya only, while paryāyas exist both in gunas as well as dravya Colour is a guna but different shades of black, white red etc are paryāyas of it Similarly, taste is a guna but different tastes of sweet, bitter, sour etc are its paryāyas In the case of jīva consciousness is a guṇa, but different

1 Sanmati III 12

cognitions are its paryāyas Similarly, the change of stuff into different shapes or forms is dravya-paryāya, just as the change of lump into the form of a jar The change of soul into various biological kingdoms also is dravyaparyāya

One more point that can be raised in this connection is this, that a jar possesses the particular shape just as the particular colour The shape is known as paryāya while the colour is a guna Is there any reason behind this discrimination ?

The Jaina replies that all varieties, whether qualitative or numerical, related with space or time are paryāyas The shape and the colour both are paryāyas But, there is a set of paryāyas which distinguish one substance from the other, they are called gunas The colour distinguishes pudgala from the other substances, but the particular shape does not It can be held commonly by jīva as well as pudgala The paryāya is related with different modes or states of the same dravya

The difference between guna and paryāya can be further ascertained on the ground that paryāya is a differentia based on change It is pariṇāma Gunas are not parināma Out of the three synonyms of paryāya the two, i e paryāya and viśesa are common to both guna and paryāya The third synonym parināma is peculiar to paryāya only

Darvya and Paryāya A Relative conception The conception of dravya and paryāya is not fixed The same thing pointing to diversity is paryāya and that to unity is dravya The clay is paryāya in respect of pudgala, as it points to one state of the latter But, the same is dravya in respect of its substate of lump, jar etc Dravya means the stuff or material cause, Paryāya means the effect The same thing is effect in one respect and cause in the other Gunas are generally accepted as to continue in all the stages of their respective dravya Brightness is the guna of gold and it continues in all the stages of bangle, necklace etc When we talk of a guna, we mean

quality that exists in the material cause and continues in its different modes This is why, gunas are related with dravya only Moreover, guna does not change with the change of paryāya The necklace and the bangle possess the same gunas The Jaina does not admit the destruction of all gunas with the destruction of a dravya and the emergence of all the gunas a new with every new dravya, as the Nyāya holds

In consideration of pudgala as dravya colour, taste, smell and touch are gunas The various forms of cloth, jar are dravya-paryāyas and the different shades of colour are gunaparyāyas When gold is considered as dravya the notion of guna and paryāya will change accordingly Then, we shall not consider the qualities that distinguish pudgala from the other substances, but, those which distinguish gold from the other objects These qualities last as long as the substance subsists The qualities of colour etc are eternal because, they are related with an eternal substance, i e pudgala The question of gold is different its qualities are not eternal, because, gold is not eternal Eternity of gunas means only the existence, as long as the substance exists The difference between eternal and temporary dravyas is based on the conception that eternal dravyas are not interchangeable The matter cannot be transformed into soul The non-existence of one eternal dravya as the other is recognised in Jainism as atyantābhāva, which is eternal On the other hand the temporary dravyas are inter-changeable The atoms constituting a jar are liable to be transformed into a cloth The non existence of one temporary dravya into the other is anyonyābhāva, which is temporary

The Vaisesika view compared According to Jainism the criterion of existence is causal efficacy The Vaiśesika does not support this view It holds existence as a separate category and a thing is existent when it inheres in that category [1] On this very ground the Vaiśesika distinguishes a reality from other categories He holds the first three categories, i e dravya, guṇa

1 Vaiśeṣikasūtra I 2.7

and karman as realities They inhere in the category of existence The other categories of sāmānya (universality), viśesa (particularity), samavāya (inherence) and abhāva (non-existence) exist by themselves They are not realities Kaṇāda calls the reality as artha and category as padārtha The artha has objective existence It is open to perception, sensual or supersensual Padārtha is merely a logical conception Praśastapāda[1] observes They (padārthas) have their sole being within themselves and have the intellect as their indicator They are not effects, not causes, have no generality or particularity, are eternal and are not expressible in the term thing' [2]

According to Jainism the categories also are as objective as the realities The only difference is that the former have no substantial existence They are included in the very existence of their respective dravyas As a matter of fact the first two categories of Jainas, i e Jīva and Ajīva, include the entire world of reality The remaining seven categories are different phenomena related with the soul and its progress towards the final goal They are not logical but ethical categories The categories of the Vaiśesika are important in the field of epistemology We cannot conceive an object without them But, the Jaina categories have no bearing on the problem of epistemology They are related with the ethical position of the soul

According to the Vaiśesika, guna and karman inhere in the Dravya According to Jainism they are related in the relation of identity-in difference The Vaiśesika holds them as separate entities, which inhere in the existence According to Jainism they are not totally separate from dravya Guna and paryāya along with dravya constitute the three objective aspects of the same reality According to Vaiśesika, the first moment of a dravya is free from guna and karman, according to Jainism they are the very ingredients of a reality

---

1 Praśastapādabhāsya p 19

2 Vaiśesikasūtra 1 1 4 and 8 2 3

Epistemological Function of Gunas · The term dravya is used in two senses. In ontology it means the substance or reality which has guna and paryāya as its other two aspects In the field of epistemology it means the concept, which is responsible for the idea of generality or continuity Below, we propose to discuss the epistemological significance of all the three

Generally, it is held that a quality distinguishes one class or person from the other class of person It is the differentia, on which the classification of substances is based But, on examination we can see that it is the basis of uniformity also It differentiates one class from the other, at the same time unites two or more members of the same class with one another and groups them together into one unit For instance, conciousness is a quality of the soul It distinguishes the intelligent existents from the non-intelligents but, at the same time shows a uniformity amongst all the living beings Thus, gunas perform the double function of pointing out the difference as well as the unity But, this doubleness does not mean that gunas contain two different natures Both functions are carried by the same nature They are two sides of one and the same category. The positive side is related with unity, while the negative with discrimination

In relation to paryāyas, qualitative as well as numerical, gunas serve as the uniting link and show the existence of a substantial continuity The same soul passes through many modes of divine, human, beastly or hellish kingdoms, but still there is a substantial continuity in all of them This continuity is based on the consciousness, which is a quality of the soul We recognise all these stages of qualitative modes, occurring successively in the same person as soul, on account of consciousness Similarly, in different persons also the uniformity of being soul is understood on the basis of consciousness Corporeality (rūpitva) inter-links all the successive stages as well as the different numerical units of table, chair, jar etc related with the same material stuff

Two stand-points based on Dravya and Paryāya The Jainism maintains seven stand-points[1] (nayas), according to which a thing is judged The first three of them are Dravyārthika-nayas and the remaining four are Paryāyārthika-nayas Dravyārthika-nayas point to universality while Paryāyārthikas to particularity The first group carries the idea of one in many and the second that of many in one These two stand-points do not contradict each other but represent two aspects of the same reality

Each of the ideas of generality and particularity can be further discussed in two[2] relations i e (i) in relation to time and (ii) in relation to number The same clay undergoes many successive stages of lump, jar etc The idea of the unity of clay in all these stages is based on vertical universality (ūrdhvatāsāmānya) It generates the idea of unity in many successive stages of the same object The units that are linked together by this universality are not simultaneous but exist one after another The experience of cowness in all the numerically different units of cows is due to horizontal universality (tiryaksāmānya) Individual cows though different in number, possess a uniting link of cowness Corresponding to these two types of universality there are two types of particularity also Both types of universality are presented by dravya A reality is called dravya both when it stands as one in all the temporally or numerically different units The stand point representing dravya is known as the dravyārthika-naya In the case of particularity the successive stages of temporal diversity is represented by paryāya and that of space or number is represented by guna But, the stand-point representing the both, guna as well as paryāya is Paryāyārthika There is no Gunārthika This means that paryāya is a comprehensive term which includes both types of difference There are many references in

1 Anuyogadvāra 139

2 Prameyakamalamārtanda, p 466

the Āgamas, where numerical diversity also is expressed as paryāya [1]

We meet with numerous instances where the above standpoints are expressed in both the aspects [2] When all the six categories of Dharma, Adharma, Ākāśa, Pudgala, Jīva and Kāla are considered as dravya or loka it is a case of horizontal universality [3] The statement of the Sthānāṅgasūtra[4] expressing the soul, the universe, the knowledge and many other things as one also stands in the same class. The Bhagavatī and Prajñāpanāsūtras mention many stages of jīva and pudgala They are the instances of vertical universality [5]

The Vertical Universality and the Notion of Oneness We have stated above that the substance or dravya is recognised as horizontal universality in contrast with numerical difference and it is vertical universality in contrast with temporal diversity In both the cases it generates the notion of oneness As far as the vertical universality is concerned the systems of Nyāya and Jainism agree with each other Both of them hold that the universality which continues in the successive stages unites them and generates the notion of oneness But, in the case of horizontal universality the tarka-school of the Jainas holds a slightly different view It maintains that the latter does not generate the notion of oneness but that of similarity[6] while the Naiyāyika holds that the universality of cowness (gotva) is one in all the temporally or numerically different units of cows The Jaina Āgamas also differ from the tarka-school in this respect They hold that both varieties of the universality produce the notion of oneness We have mentioned

1 Bhagavatī 25 5 and 25 2, Prajñāpanā 5

2. Ibid 7 2.273, 14 4 512, 18 10

3 Sthānānga 458

4 Ibid , 1-2

5 Bhagavatī 14 4, Prajñāpanā 13

6 Prameyakamalamārtanda, p 467

above, the Sthānāngasūtra expressing the soul as one [1] Samantabhadra also states all things as one on the basis of existence [2] There is no reason why the one type of universality should generate the idea of oneness and the other that of similarity Nothing can unite two other things which itself is not one Two links would require another link for their own unity If the link is one and exists in both of them why the united members should not be admitted as one in relation to that link ?

Dr S Mukerji gives the following remarks on it "According to Akalanka, Vidyānanda and later logicians upto Yaśovijaya universality is rather a qualitative aspects of the individuals, numerically different in different individuals The unity of universals is set forth as more or less a conceptual figment, which they seek to equate with similarity Individuals belonging to a class are similar to one another and the similarity though numerically different, is accorded the status of universal Thus the universal *qua* similarity is numerically different discrete in different individuals and so the universal as a unitive self identical principle asserted to be an ontological fiction "[3]

We may assign one reason to the above differentiation Ontologically, the numerical difference is permanent The number of atoms or the souls will remain the same as it is or as it was No individual atom or soul-unit loses its individuality, inspite of phenomenal modifications On the other hand the temporal state is not a permanent feature It appears and disappears leaving nothing behind The individuality of a state is not permanent individuality So, it does not obstruct the idea of oneness which is related with a permanent aspect The individuality related with number is a permanent individuality. It does stand as an obstruction in the idea of oneness So, in this case the universality means similarity and not unity

1 Sthānānga 1

2 Āptamīmāṁsā

3 Non-Absolutism

Classification of Reality

We have understood the nature of reality, also known as dravya,[1] with its two aspects of guna and paryāya Now we come to its division The Bhagavatī, Sthānānga, Samavāyānga and Anuyogadvāra divide it into two[2] . Jīva (soul) and ajīva (not-soul) We can compare this division with the Sānkhya conception of Purusa and Prakrti But the two systems differ in the line of demarcation According to Jainism the psychological functions of knowing, feeling and willing belong to Jīva, while according to Sānkhya they are the functions of Prakrti We shall point out other differences between the two systems later on Ajīva has been further divided into five dravyas, but, at present we are not concerned with that division

There are four views regarding the division of reality According to the materialistic view the whole universe is composed of matter only and ultimately there is no distinction between the conscious and unconscious existences The very combination of certain material elements produces consciousness and there is no eternal entity known as the self Modern scientist also holds the similar view, but it maintains that the primary stuff of which the world is composed, cannot be classed either as matter or as mind

Russell says, "The stuff of which the world of our experience is composed, is, in my belief, neither mind nor matter, but, something more primitive than either Both mind and matter seem to be composite, and the stuff of which they are compounded lies in a sense between the two, in a sense above them both, like a common ancestral" [3]

---

1 Bhagavatī 1 8 9 Tattvārtha 5 29

2 Bhagavatī 7 10 305, Sthānānga 251, Samavāya 149, Anuyoga 141

3 Analysis of Mind p 10

James views that the raw material out of which the world is built up is not of two sorts, one matter and the other mind, but that it is arranged in different patterns by its interrelations, and that some arrangements may be called mental, while others may be called physical [1]

In Indian philosophy there is the well known school of Cārvāka which holds matter as the ultimate cause of the sentient and insentient world This conception is as old as the history of thought The Sūtrakrtāngasūtra refers to it that a certain class of Śramanas and Brāhmaṇas maintain that this world is composed of earth, water fire air and ether The soul originates from the combination of these elements and perishes in them [2] Brhadāranyaka also states the same fact [3] There is another materialistic school described in the Sūtrakrtānga which holds that this body is identical with the soul, or the soul is not different from the body [4] Another materialist is described as holding four elements only [5] In the Buddhist scriptures Ajitakeśakambalin is stated to hold that this man comes from four material elements and perishes therein There is no eternal soul lasting after the body and taking another birth [6]

The second view on the other extreme, is held by the idealists holding the mind or spirit as the only fundamental principle of reality, which splits itself into the world of objects and the world of minds as its necessary stages of development or self expression So that, the finite minds and objects are not two essentially different realities without community, but, are essentially the same in kind

---

1 Analysis of Mind
2 Sūtrakrtānga 1 1 1 7 8
3 Brhadāranyaka 2 4 12
4 Sūtrakrtānga 1 1 1 11-12
5 Ibid, 1.1 1 18
6 Brahmajālasutta

The above is the general formulation of Absolute Idealism accepted by Fichte, Hegel, Schopenhaver, Bradley, Bosanquet and Royce, all of whom agree in holding the entire universe as rooted in one universal Mind, Spirit, Will, Experience or Self and that the mind of man is of the essence of this universal spiritual principle and, therefore, shares in its spiritual qualities though on finite scale but has the potentiality of infinitude Instead of being absorbed by matter or being an accompaniment of it, mind is the primordial stuff of which all else is made

In the Indian systems Advaita Vedānta and the Yogācāra school of Buddhism believe in consciousness or mind as the ultimate stuff or the only reality

The third view is represented by the Descartes, Locke and Kant etc who hold mind and matter as the two ultimate realities In the Indian systems this view is held by the Sānkhya, Nyāya, Vaiśesika, Mīmāmsā and Jainism They hold that the reality is divided ultimately into two groups viz, intelligent and non-intelligent These systems hold soul as a separate and ultimate entity quite distinct from the matter

The fourth view is proposed by the nihilist holding that there is no ultimate reality at all The world is mere phenomenal appearance having no real substratum

The Āgamic Treatment of Soul

Metaphysical Evolution

The Jaina Āgamas discuss the problem of soul in three aspects The first aspect is known as Jīva-Samāsa (classes of souls) It divides the soul on the basis of different bodies obtained in the different kingdoms and expresses the evolution of life The second aspect is known as Mārganā (soul-quest) It comprises of other inner differences in species, sex, passion, knowledge, conation in the embodical condition of the soul The third aspect is Gunasthāna (spiritual stages) It discusses the inner progress of the soul, and describes the stages of the

soul from ignorance and delusion to the state of perfection

(1) Jīva-Samāsa (Soul classes) From protoplasm of the germ-cell to a full-blown human being, there is an infinite number of mundane souls or living beings in the universe The protoplasm has no senses other than the touch The human beings have all the five senses and the mind The beings that come in middle of these limits possess two, three, four or all the five senses Thus, they can be divided into six classes — The evolution of senses occurs in the order of the senses of touch, taste, smell, sight and hearing The mind comes at the last The one-sensed beings will have the sense of touch only The two-sensed will have those of the touch and the taste The three sensed will have the sense of smell also The four-sensed gets one more, i e the sense of sight The five-sensed have all the five Some of them possess mind while the others do not Those with mind are known as samjñīs while others are asam-jñins All the animals having less than five senses are asamjñins, while the five sensed are both samjñins as well as asamjñins The one sensed beings are again divided into fine (sūksma) and gross (bādara) They have another division of Pratyeka (one soul with one body) and sādhārana (many souls with one body) One-sensed animals are further divided into five kingdoms of earth, water, fire, air and vegetables

Some mundane souls when attacked or in fear of something or some one, can voluntarily move from one place to the other place A man attacked with a sword can run away Similar is the case with many other beings like dogs, ants etc. But a tree cannot move from its place The ability to move voluntarily from one place to the other place divides the souls into two classes of Mobiles (trasa) and Immobiles (sthāvara) All the one sensed animals are immobiles According to another view, fire and air are mobiles All the animals having more senses are mobiles

There are four kingdoms through which the soul passes The three kingdoms of hell, human beings and divine beings possess generally all the five senses with mind In the sub-

human kingdoms we have all the six stages, beginning from the one-sensed animals, going upto the samjñins

The kingdom of hell is divided into seven narakas, where the beings suffer the result of their sins The division of sub-human kingdoms is already shown above The human kingdom is divided into Karmabhūmi and Bhogabhūmi The inhabitants of Karmabhūmi are engaged in three kinds of profession for their livelihood i e the profession of fighting (*asi*), the profession of education (*masi*) and the profession of cultivation (*krsi*) They have fifteen islands to dwell in The inhabitants of Bhogabhūmis do not adopt a profession for their livelihood Their requirements are supplied by trees They have thirty dwellings In addition to it there are fifty six antardvīpas (the islands in the ocean) They also are bhogabhūmis There are fifteen places of the spontaneous birth of human species, who are without mind and do not get full development They are called sammūrcchima, projected spontaneously without the sexual intercourse The inhabitants of divine kingdom are divided into four classes of Bhavanapatis, Vānavyantaras, Jyotiskas and Vaimānikas In Navatattva jīvas are divided into 563 varieties This division is generally based on the Prajñāpanasūtra In the Digambara literature the same is found in Jīvakānda of Gommatasāra

(2) *Mārganās (Soul-quests)* There are fourteen mārganās or the ways in which we search the mundane souls —

(i) *Gati* (kingdoms or conditions of existence) They are four in number, viz Naraka (hellish kingdom), Tiryac (sub-human kingdom), Manusya (human kingdom) and Deva (divine kingdom)

(ii) *Indriya* (Sense-quest) It is divided into five types of beings having one, two, three, four or five senses

(iii) *Kāya* (groups or classes) There are six kāyas comprising one each of the five types of one-sensed animals and one of the trasas, two-sensed and onwards

(iv) *Yoga* (vibration), The vibration of body mind and speech is known as yoga It has fifteen types The vibrations of mind and speech have the following four varieties each

1	Satya	—	true
2	Asatya	—	false
3	Miśra	—	a mixture of the both
4	Asatyamṛṣā	—	neither of the two

The vibration of body i e kāyayoga has seven varieties The Jainas hold five types of bodies

(i) *Audārika Śarīra*—the gross body of the animals of human and sub-hnman kingdoms, which contains flesh and blood

(ii) *Vaikriya Śarīra*—Astral body of the beings of hellish and divine kingdoms and also the Yogic bodies in the human kingdom They are free from flesh and blood and can be transformed into various forms

(iii) *Āharaka Śarīra*—The assimilative overflow a man-like white form of one cubit with soul units emanated by a saint from his head

(iv) *Taijasa Śarīra*—The electric body

(v) *Kārmana Śarīra*—The karmic body The first three bodies individually and mixed comprise two varieties of kāyayoga each The seventh type consists of karmic body

(vi) *Veda*—Three types of sexual desires related with the male, female and the third (hermaphrodite)

(vii) *Kaṣāya* (Passions)—They have twenty-five types i e. the four types of Anger, conceit, crookedness, and Greed multiplied into four degrees of each, and nine nokaṣāyas (non-passions)

(viii) *Jnāna*—Eight types of knowledge five jñānas and three ajñānas,

(ix) *Samyama*—Five varieties of self-restraint

(x) *Darśana*—Four types of inarticulate cognition

(xi) *Leśyā*—Six types of thought intensity, expressed through six types of colour

(xii) *Bhavyatva*—Capability of attaining liberation

(xiii) *Samyaktva*—Faith, right wrong or mixed

(xiv) *Samjñā*—Rationality

(xv) *Āhāra*—Assimilation of diet,

(3) *Gunasthānas* (Spiritual stages) There are fourteen spiritual stages showing the progress of soul We shall discuss them in the chapter of Kevalajñāna

The Self, Consciousness and Cognition a comparative view

We have stated above knowledge at the main feature that distinguishes one class of reality from the other The class which possesses it is recognized as intelligence soul, spirit or the self, while the other as non-intelligent, non-soul, matter or body The question of knowledge, apart from its logical or epistemological considerations, has three aspects

(i) The first aspect is, whether there is any permanent entity as the abode of knowledge

(ii) The second is related with knowledge as a faculty

(iii) The third is concerned with knowledge as cognition or function

We shall discuss these three aspects in the foregoing pages and have a comparative view

The Materialistic view

The materialist, known as Cārvāka in Indian philosophy, maintains that the whole Universe is composed of four elements, and believes in perception as the only source of knowledge The other sources are either invalid or secondary They cannot claim interdependent validity The apparent world can be divided into physical bodies, senses and the lifeless objects All of them are compositions of the four elements Consciousness also is an outcome of them when transferred

into the physical body Though individual elements do not consist of that power, yet, their combination does, just as a peculiar mixture of certain herbs produces the power of intoxication, or the mixture of white and yellow produces red colour This conception of the materialist is found in the oldest scriptures of all the Indian systems The Sūtrakṛtāgnasūtra and Brahmajālasūtra state many varieties of them The Bṛhadāraṇyaka Upaniṣad describes the materialist conception as follows —

> "The mass of consciousness rising from these material elements disappears into them There is no consciousness after death "[1]

There are two views regarding the emergence of consciousness Some hold that it is produced as something new while others maintain that it is only a manifestation of the thing which was lying dormant in the constituent elements

It is generally argued against the Cārvāka, if there is no eternal soul taking successive births and having consciousness as its characteristic, why there is a difference in the status. Some persons are happy while others miserable This cannot be explained without admitting previous life To this Cārvāka replies that this difference does not necessarily imply the existence of previous life and a permanent soul The difference in status is just like bubbles in the ocean There is no ethical cause behind it The lack of certain element in the body hampers its full development The result is diseases and other miseries All the phenomena of happiness and misery have physical or material causes at their root

The idea of 'I'ness also cannot prove the existence of a separate self It is related with the body just as in the case of 'I am fat ' Moreover, all the activities attributed to the self are invariably connected with the body We do not see anything which can postulate a separate existence of the self There is

1 Bṛhadāraṇyaka

no reason to discard the visible cause and postulate invisible one, whose existence cannot be otherwise proved

It can be argued, if the four elements are sufficient to manifest or produce the power of consciousness, why it is not generated in jar etc

The Cārvāka replies that it depends upon the peculiar combination of elements as it is in the case of intoxicant herbs Only a peculiar variety of herb, compounded in a peculiar way can produce intoxication and not otherwise, similarly the elements put in a peculiar way with a definite proportion and combination can generate the power of consciousness

The Materialist view criticized

Vidyānanda[1] advances the following arguments against the materialist theory

The existence of the self is proved on the basis of introspection Every body feels "I am happy', "I know" "I desire" etc This notion of 'I' refers to the self without any contradiction or doubt This should not be confused with the physical reference of 'I am fat' Introspection is internal appearance while the latter is external There is a clear distinction between the two appearances of 'I am fat' and 'I am happy' The former depends upon the external senses while the latter is purely mental Secondly, the introspection is always followed by 'I' representing to something internal while the physical cognition appears as 'this' also, and refers to something external Thirdly, the object of introspection is confined to the individual Caitra cannot perceive the pleasure or pain of Maitra But the object of external appearance is common to every-body The fatness of Caitra can be seen by Maitra as good as by Caitra These factors show a clear line of demarcation between the two The experiences of 'I' am fair coloured, I am fat' etc, on the basis of which the Cārvāka tries to connect the notion of I with the

1 T Ślokavārtika, p 28-31

body, are not introspections, as they depend on external senses They refer to something external and they are not personal

Moreover, the soul and the body are separate entities as they are different in nature like fire and water The nature of the soul is consciousness, while that of body is tangibility The soul is self luminary and incorporeal The body is cognised by something other than itself and it is corporeal

The separateness of the self from the body is further proved on the basis of their different cognizability The self is experienced internally through introspection while the body is known externally through senses If the self is accepted as a product of the physical elements it should be the object of senses Though, the cognition of the external objects also is assisted by the mind, yet mind is not the only instrument there The mind does not work there until the object is presented by the senses In the case of soul external senses are helpless

Moreover, the consciousness according to Cārvāka, is either manifestation of the physical elements or their production In the first case the soul is automatically proved as an eternal entity Manifestation implies that it is not actually produced One can say that manifestation is not necessarily a contradictory to production A jar is produced as well as manifested The Jaina replies that the jar is manifested only when it has been already produced It is not manifested in respect of its existence Manifestation is related with its appearance only But, the consciousness if accepted manifested in all cases it cannot be held as generated, and the factor of always manifestedness would prove the self of consciousness as an eternal entity separate from the body and physical elements

The second alternative that the elements produce consciousness also does not stand the logical test In this case the elements are either material cause (upādāna karaṇa) of consciousness or the auxiliary cause (nimitta karana). In the latter case, one will have to seek for the material cause some where else,

without which the auxiliary causes have nothing to operate upon They are helpless Where, the visible material cause is not found we have to postulate invisible one, as in the case of sound and lightening etc In the case of sound the different parts of mouth are auxiliary causes, giving articulation to the sound, but they are not the stuff of which the sound is constituted We therefore, postulate a material substance which changes itself into the form of sound Similarly, in the case of consciousness also if body or the physical elements are simply auxiliaries we would have to postulate some material cause also of which the consciousness is constituted, and this would lead to the existence of soul

The Cārvāka argues when visible cause is available there is no reason for postulating the invisible one In the case of sound also we need not go out of the perceptible cause One should be satisfied with the visible cause, whatever it may be

The Jaina replies that the Cārvāka contention that one should satisfy merely with the visible cause, and should not postulate the visible one goes against his own conceptions The fire is produced from the pieces of wood (arani) rubbed together In this case the Cārvāka himself postulates some invisible fire as material cause of the visible fire Otherwise his system of causation would collapse According to his theory of causation fire and earth are different elements They do not act as the cause and effect mutually Consequently the fire cannot be produced from the wood as the latter belongs to a different element i e earth If fire is accepted as the effect of wood, it would lose its position of being a separate entity Similarly, the pearls are produced from water as far as visible cause is concerned Consequently, they would lose their connection with the element of earth and would become a part of water, which is not accepted by the Cārvāka also Similarly, the water oozing out of the moon stone will lose its relation with the element of water and come into the category of earth Thus the whole system of causation and the conception of

elements would collapse. On the other hand, if some hidden cause is postulated in the above instances which belongs to the same class of element as the effect does, the same principle should be applied to the case of consciousness also As, none of the physical elements possesses the nature of consciousness

If the Cārvāka accepts some subtle element as material cause of the consciousness, he would have to explain whether it belongs to the same class as that of consciousness or different one In the former case the existence of the self is established automatically It does not matter if it is given a different name If the subtle element belongs to same different class it cannot be held as the material cause of consciousness, just as fire in the case of water

The Cārvāka argues It is not essential that the cause and the effect must belong to the same class We see a scorpion being produced from cowdung There is no similarity between the two The dung is lifeless while the scorpian is with life

The Jaina replies that cowdung is the material cause of body only, and both of them belong to the same class of the corporeal substance (pudgala) The self of the scorpian has another conscious entity as its cause In the case of body also, it is not produced from the cowdung but from the elements which are capable of being transformed into a body It is another thing that such elements are found abundantly in cowdung

It can be argued that the subtle elements also belong to the same class as that of consciousness as far as both are substances or existents

The Jaina replies that this similarity has no value in the system of causation Otherwise the four elements also would become similar and have mutual causation, as all of them belong to the same class in respect of being substances or existents If this type of similarity is accounted, one can ask further whether the elements are mutually included or not. If not, the

consciousness also on the same ground cannot be included in the four elements and must stand as a separate entity If the elements are mutually included, the doctrine of four elements becomes baseless

The subtle element admitted as the material cause of consciousness therefore, must be different from the unconscious elements and at the same time continued in all the conscious activities Such an element is nothing but the soul, which is free from the material qualities of colour, taste etc , is the object of self-cognition as well as inference

Other Schools of Materialism

We have discussed above the theory of Cārvāka holding physical elements as the cause of consciousness There are some other notions also associated with the system They show a gradual development in conception of the self

(1) There is a view that consciousness is produced by the physical body Vidyānanda refutes it on the following ground If physical body is the only cause of consciousness, why the latter is not found in a dead body If it is said that the dead body lacks in the element of air, it is an acceptance of some thing other than the body as the cause of consciousness Moreover, what is the cause of consciousness, body as a whole or its parts ? In the first case there should be no consciousness in a person whose hand or leg is cut off In the case of parts there should be a plurality of consciousness in one body without any controlling factor

Further we see that the body is always changing It undergoes an absolute change when a child becomes an old man But we remember the experiences of boyhood in old age also It implies that there must be some permanent factor continued in all the stages, which does not change with the body, and serves as a link in different stages That factor is soul

(2) Another school identifies the self with the senses It is

refuted on the following grounds —

(a) If there is no cognizer separate from the senses the cognition should disappear with disappearance of the senses But, the cognition does not disappear even when the eyes are closed It lasts in the form of a concept

(b) Secondly, even when the senses and the object are in close contiguity the cognition does not occur if the mind is absent During sleep, our sense of touch is already in contact with the bed, but its softness is not experienced

(c) Thirdly, all the senses have their limited sphere of objectivity The eye cannot go beyond the colour or form The nose is limited to smell only, and so on There must be some organ which coordinates the findings of different senses In some cases we examine the same thing with different senses and then come to a decision This function of coordination cannot be performed by the senses individually or collectively It postulates a separate principle which is nothing but the soul

(4) Another school holds mind or Buddhi as the cause of consciousness We shall discuss it with the system of Sāṅkhya

The above discussion is related with the ontological position of consciousness as held by the Cārvāka Regarding his specific theory of the psychology of feeling, willing or knowing no material is available Tattvopaplava Simha is the only available work related with that system, But it is mainly confined to criticism of the logic of other systems It does not explain its own conceptions

The Nyāya and Vaiśeṣika

The Nature of Soul ·

The Nyāya[1] and Vaiśeṣika[2] systems go one step further

1 Nyāyasūtra 1 1 10

2 Vaiśeṣikasūtra 3 2 4

and admit the soul as a permanent reality They define it as substratum of knowledge and other psychic qualities which means that consciousness resides in the self through the relation of inherence. Unlike Jainas they do not hold the two as identical, but accept their existence as separate entities The Nyāya maintains two types of soul Supreme and Common The supreme soul is God It is one and eternally Omniscient The common souls are many and possess the quality of knowledge as an adventitious phenomenon Both types of souls are all-pervading and eternal [1] Every individual body is assosiated with a separate soul

Its Qualities

God has eight qualities[2] of number (Saṃkhyā), dimension (parimāna), severally (pṛthaktva), conjunction (saṃyoga) disjunction (vibhāga), consciousness (buddhi), desire (icchā) and effort (prayatna) The common soul contains six more[3] viz, pleasure (sukha), pain (duhkha), merit (dharma) demerit (adharma), aversion (dveṣa) and predisposition (bhāvanā)

The Number of the Selves

The common souls are many in number, otherwise, the NV says, difference in experiences of different bodies cannot be explained One person is happy while the other miserable This difference cannot exist in one and the same self The individual soul experiences pain or pleasure and occupies different bodies in different births, according to the merit or demerit [4]

Dimension of the Self

The soul has the extreme magnitude It is all-pervading [5] If it is admitted as atomic, the Nyāya argues, it would occupy

1 Kārikāvalī 51
2 Ibid, 34
3 Ibid., 35
4. Praśastapādabhāsya p 73, Nyāyakandalī p 86
5 Praśastapādabhāṣya p 70, Nyāyakandalī p 88

only a minute spot in the body and thus, cannot experience pain or pleasure occuring simultaneously in different parts If it is as big as the body it occupies, it would become perishable It will have to increase or decrease according to the size of the body, for adjustment.

Knowledge of the Self

According to Vaiśeṣika the self is the object of inference[1] only It argues that the existence of the organs of senses and their appropriate objects imply a distinct knower who can use them The activity of organs must have an agent to account for it, for every instrument requires an agent to handle it, as for instance, the axe requires a cutter in the act of cutting Some of the Naiyāyikas hold that the common self is capable of being perceived[2] also while the supreme soul is only inferrible. The common soul is also inferrible as substratum of the eight qualities of consciousness, pleasure, pain etc

The Self and Consciousness

The qualities of knowledge etc are accidental phenomena appearing in the physical bodies only There is nothing in the intrinsic nature of the self which is spiritual as that word is ordinarily understood The point in respect of which it differs from other entities, whether atomic or all-pervading, is this, that it comes to possess knowledge, feeling and volition, while the rest can never do so In other words, the self is the basis of psychic life, but that life is only adventitious to it The knowledge or experience here is neither essence nor a constant feature of the self, but that it only appears when certain external factors, none of which is spiritual, cooperate. It will be seen that the Nyāya system in this regard is not far from materialism

All the special qualities of soul disappear in the state of

1 Kārikāvalī, 50, Praśastapādabhāsya 69, Nyāyakandalī, p 71
2 Nyāyamañjarī p 429-34

liberation[1] There is nothing positive in that state, which can distinguish the soul from the other categories The Vaiśesika, asked about the distinguishing factor in that state, replies that the souls differ from one another as well as from other categories on account of Viśesa (particularity) which is another name of mere numerical difference There does not exist any difference of kind in that state

Two types of consciousness

In conformity with the two types of soul the Nyāya admits two types of consciousness also The consciousness of the Supreme soul i e God is permanent, self luminary and all apprehending, we shall compare this type of consciousness with Kevalajñāna of the Jainas The actual theory of consciousness or cognition, as propounded by the Nyāya, does not apply in the case of God

Contact between Mind and Soul as the General condition for Consciousness

It has been stated above that consciousness in the common self is an adventitious phenomenon It is generated by the collocation of certain internal and external means The soul being all-pervading and immovable cannot do anything by itself For this purpose the Nyāya admits the existence of another eternal entity known as mind (manas) The mind is atomic in size and moves from one place to another, and the same is responsible for the phenomenon of consciousness The contact between mind and the soul is a general condition for all consciousness[2]

Consciousness in the State of Sleep, a Difficulty

But there is a difficulty on the part of Nyāya, which is hard to explain All-pervasiveness means a contact with all the

---

1 Praśastapādabhāsya, p 281, also Kandalī on it
2 Praśastapādabhāsya p, 89, Kārikāvalī 57

objects having smaller size [1] It means that the self is always in contact with the mind When the both entities are eternal, their contact also is eternal Eternity of contact would involve the eternity of consciousness This would render the state of sleep an impossibility, which, according to Nyāya, is without consciousness [2] The Nyāya tries to explain this difficulty in various ways, but, none of them is convincing According to one explanation, in the state of sleep the mind enters into an artery known as purītat, and thus breaks contact with the self [3] Dinakar gives an account of this disjunction,[4] but fails to explain the fundamental difficulty It does not give any explanation to the objection, related with the size of the self, when it is all-pervasive, how the mind can go beyond it ?

A modern school of the NV holds the contact of mind with the tactual sense[5] as the general condition for consciousness The tactual sense is an airy composition occupying the whole body The artery of purītat is free from it Thus, when the mind enters into the purītat the contact with tactual sense is lost, and there is no consciousness in that state

This explanation also is not free from fault If the mind, in the state of consciousness, is always in contact with tactual sense, the tactual experience also should appear constantly, besides the other experiences An explanation is given to this difficulty that although tactual experience occurs with every other experience, it is not felt as the other cognitions inhibit it [6] According to another view, associated with Paksadhara Miśra, the contact between mind and skin, not the tactual organ, is the general condition for consciousness [7] But this

---

1 Muktāvalī p 129, Kārikāvalī 26
2 Praśastapādabhāsya, p 186, Muktāvalī, p 246
3 Dinakari p 248
4 Praśastapādabhāsya p 186, Muktāvalī p 246
5 Dinakarī 248
6 Vaiśesikasūtravrtti 3 2 1
7 Ibid

explanation is merely a fancy It is not supported sound by logic

Moreover, one more fundamental difficulty remains unsolved All souls are all-pervading Thus, no particular mind and particular body can be assigned to a particular soul Thus, all experiences should be common to every body The Nyāya tries to explain it on the basis of destiny (adrsta), but, the latter also stands in the same relation to every soul

Consciousness and Cognition

The systems of the Vedānta, Sānkhya, Jaina and Buddhism make a distinction between consciousness and cognition consciousness, they say, is the power or nature of the self and cognition is its effect, generated through a certain process The Nyāya does not recognise any difference between the two It holds that there is no consciousness when there is no cognition It is an advocate of asat-kāryavāda holding that effect does not exist in any form before its production or emergence It is produced quite a new In the state, when cognition is absent, the soul remains almost like a dead It does not possess any power that can develop into cognition The responsibility of producing a cognition is equally shared by all the members of collocation The soul is distinguished only by the fact that it inheres in the knowledge while others do not

In addition to the general factor noted above, there are some other factors also responsible for particular types of knowledge In case of the perception of external objects fourfold contact is essential [1] the self unites with the mind, the mind with the senses also and the senses with the object The object light senses etc also stand as members of the collocation by implication The qualites of soul as pleasure, pain, desire, aversion knowledge and effort are cognized by twofold contact of the soul with the mind.[2] In the case of inference the middle term is

1 Praśasta Pādat Bhāsya 187

2 Ibid , Kārikāvali 57

necessary In analogy comparison plays the important role, and in verbal testimony the verbal knowledge is essential These special causes are held by the Nyāya as pramānas or the sources of knowledge [1] The Nyāyamañjarī admits entire collocation as pramāna [2] But, later on the Nyāya splits the members of collocation into two groups of the general causes and the special causes known as kārana and karana respectively Only the special cause or karana is recognised as pramāna This problem is mainly related with the logical development

The Jaina Position Compared

The Jaina disagrees with the Nyāya in the following points —

(1) According to Jainism consciousness is not a separate entity, it is the very nature of the self It is connected with the self not through the relation of inherence but that of identity-in-difference

(2) The Jaina does not recognise the existence of God as a permanent entity, naturally different from the common selves All selves stand on equal level as far as their intrinsic nature is concerned Every self is capable of being liberated, which is the state of perfection

(3) In no state the self remains without consciousness During sleep also it is not absolutely unconscious In the state of liberation it is freed from all contamination and attains the perfect consciousness

(4) According to Jainism the self is coextensive with body The eternity of the self does not mean total absence of change, but change with permanence

(5) According to Jainism all consciousness is self-luminary.

1 Muktāvalī p 233
2 Nyāyamañjarī p 12

The Nyaya-view Criticized

(1) *Relation between the self and consciousness*

If consciousness (buddhi) is supposed to be absolutely distinct from the soul, the consciousness of A is in the same position to his soul as the consciousness of B That is to say, both consciousnesses would be equal strangers to the soul of A and there is no reason why his consciousness should serve him better than the consciousness of any other person, in determining the nature of things, in fact there is no such thing as his consciousness, all consciousness being equally foreign to him

(2) *Inherence does not solve the Difficulty*

The Nyāya tries to explain the above objection by introducing the theory of inherence (samavāya) But, the relation of inherence also being one, eternal and all-pervasive, helps very little in this respect It cannot fix any limitation that the thing which is related with A cannot relate with B through the same relation Moreover, according to the Nyāya, the soul also is all pervasive There is no reason why the consciousness generated in the soul of A is not in the same relation with B or others.

Eternity of the soul challenged

Further, the Vaiśesika (pilupāka) holds that the quality of a substance never changes, without destruction of the substance When the colour of a jar changes, it does not change by itself The old colour is destroyed only when the jar also containing it, is destroyed, new colour is produced after the new jar has come into existence If the same principle is applied in the case of consciousness the soul will become perishable The Nyāya will have to accept the destruction of soul alongwith the destruction of consciousness

Another difficulty

Even, if it is accepted that inherence unites consciousness

with the particular self there is another difficulty which cannot be explained The inherence is itself a separate category and hence one would have to explain the relation between consciousness and inherence. Why inherence should work on a particular consciousness ? If there is another relation to unite consciousness and inherence the question can be put about the second relation also, ultimately it would lead to *ad infinitum* If the first relation of inherence is self united and does not require any other relation to be united with consciousness, where the same principle is not applied to the case of consciousness and soul also They also can be accepted as self-united The Naiyāyika generally cites the example of light, which illumines the object as well as itself. Similarly, he says, inherence is capable of uniting the objects as well as itself The soul and buddhi do not possess that capacity, because, they possess a different nature. The Jaina raises the same objection in the case of light also If the light and illumination are two separate things, why the illumination is a function of light only and not that of other things When we say natural capability, it cannot be explained without accepting a relation of identity between the two

The relation of Inherence is defective

As a matter of fact a substance without quality or action, and a quality or action without substance, are inconceivable They are essential aspects of one and the same reality The difference between them is not physical but logical The Nyāya view that they are separate entities related by a third entity cannot explain the position Śrīharsa in his Khaṇḍana-khandakhādya has refuted the Nyāya theory of inherence very strongly. If an entity and its function are held as separate, the inherence and its function of uniting the two objects also will have separate existences They will require a second inherence for their unity The Jaina holds that a substance and its quality are self-related in a tie of identity-in-difference, and no third category is required to unite them

Difference between Agent and the Instrument

It can be proposed here that the agent and the instrument are always different from each other In the action of cutting a tree the scythe is instrument while the cutter is agent. Both of them have different positions and different existences Similarly, in the act of cognition the soul is agent and the consciousness is instrument Both of them cannot be held as one and the same thing The Jaina replies that merely the grammatical use of instrumental case does not establish one's absolute difference from the agent There are numerous instances where the instrumental case is used for a category identical with the agent We say that a serpant makes a coil with his body In this case the serpant is agent, his body is instrument and the state of coil is effect But, we cannot say that they are absolutely different from one another The Vedantic example of the spider, weaving its web by itself is well-known

Two Types of Instruments

On examination, one can find two sets of instrumental cases In a number of cases the instrument is separate from the agent, as in the case of scythe and the cutter But in other cases it is identical with the agent The instances of the serpant s coil and the spider's web come into this class It can be further illustrated when we say "Rāma goes by a car' , the car is a case of the external instrument But when we say, "Rāma goes on foot'' the foot is a case of internal instrument The foot is a part of Rāma It is not totally different from him

It can be argued that difference between instrument and the agent, in the case of internal instruments, is imaginary But, this argument has no ground We see that the state of coil in the snake is different from the state of straightness No body can say that these states are imaginary The agent transforming himself into these states must do so with some instrument The Nyāya holds that an agent without instrument, and an instrument without agent, cannot function Mere imagination cannot

put anything into different states The pillar cannot take the form of coil, however strong the imagination may be

The Inherence of Consciousness in the self, against experience

Further according to the Nyāya the soul is not conscious (cetana) by itself, but becomes so through the inherence of consciousness This is against experience Every body feels consciousness as nature of the self Moreover, if the soul is not conscious by itself, what is it ? The Nyāya has no reply to this question If the soul is by itself without consciousness, e jada, it cannot possess the later through inherence any more than a jar can do so By itself there is no difference between jar and the soul

Location and the located

The Nyāya argues that the experience "I am conscio s shows that the soul is an abode of consciousness just as the earth of a jar The location and the located are always different from each other Similarly, the soul and consciousness also are mutually different from each other The Jaina replies to this that the experience of location and the located is possible in one and the same object also We say, 'The head on the body' even when the head is not different from the latter

Theory of God

Another point of controversy is the admittance of God by the Nyāya It is related more with ethics than the theory of knowledge Still, some points deserve mention for the present also According to the Nyāya God is omniscient His knowledge and other qualities are eternal Jainism also holds liberated souls as omniscient, but their knowledge is eternal in the sense that once produced, never disappears According to the Nyāya there is a fundamental difference between two souls God is omniscient and one, the common soul is ignorant and many God is the creator and Master of the Universe, the other is a slave and toy of the fate (adṛṣṭa) One is entirely free from

pleasure and pain, the other is subject to all transient passions Almost every attribute that can be predicated to one is necessarily denied to the other. Knowledge, Will and Volitions are the only factors on which both are classed as soul In this respect also the difference is not insignificant. The qualities of God differ from the soul fundamentally In the case of God they are eternal while in the ordinary souls they are evanescent The theory of contact, which is the essence of the Nyāya conception of knowledge, does not apply to God Unlike the common souls, His knowledge is self cognitive

The Jainism does not recognize any qualitative difference between the bound and the liberated souls In the first case the same qualities are limited on account of the karmic veil, in the latter case they are fully developed

Absence of Consciousness in the state of liberation

The third difference between the two systems is this, that the Nyāya holds that there is no consciousness in the state of liberation [1] According to Jainism the self attains perfect consciousness in that state This difference owes its existence to the positions assigned to conscionsness According to the Nyāya it is an adventitious phenomenon An adventitious phenomenon cannot occur when its cause is absent In the state of liberation which is a permanent and pure state without any possibility of returning back, the causes that produce knowledge are no more possible The liberated souls do not possess the booy any more and without body the contact with mind is not possible Consequently, there is no knowledge The Jainas hold consciousness as a natural state By nature, every self is omniscient That nature lies dormant as long as the karmic obscurance exists As soon as the karmic veil disappears the soul comes into its full bloom of perfect knowledge. The Jaina contends, if there is no consciousness in the state of liberation, nobody

1 Praśastapādabhāsya 281, Nyāyakandalī

would covet for that position Moreover, it wipes out the difference between intelligent and non-intelligent realities According to Jainism the state of sleep also is not absolutely without knowledge If the person in sound sleep, the Jaina argues, cannot receive any impression, is without the power of sensation or cognition, he cannot be awakened by shouting or even pouring water, because, he cannot feel the sensation of anything He can wake up only when the slumber disappears by itself and the contact of mind with the soul is re established

Dimension of the Self

The fourth difference between the two systems is regarding the dimension of the soul The Nyāya advances the following reasons to support his view —

(i) The merits or demerits (adrsta) of a person serve as the causes of the objects which are going to affect his life Thus, the merits of Devadatta function as a cause in the birth of his would be wife The causation is not possible unless the cause is present, where the effect is produced It implies that the merits of Devadatta must be present at the spot where his would-be-wife takes birth The merits are qualities and they cannot stay without the substance It implies the presence of Devadatta's soul also at the spot of his merits i e the place of the birth of his would-be-wife The presence of Devadatta in the distance place where his wife takes birth is impossible if he is confined to his body This causation can be explained only by admitting the soul as all-pervading

(ii) According to the Nyāya the first motion in atoms, upward flames of the fire, oblique motion of the air and such other motions are caused by the adrsta of animals It implies the presence of adrsta and consequently that of the soul, where-ever that function occurs

(iii) The soul attracts the atoms, which are the constituents of the body to be occupied by it Without admitting the soul as all-pervading it cannot attract them from far and wide.

The Nyāya advances the following arguments against the Jaina theory of intermediate dimensions —

(1) If the soul is co-extensive with the body it must have parts and thus will lose its eternity

(2) It will become mūrta and cannot enter into the body, because mutual obstruction is the nature of mūrtas According to Jainism a mūrta means possession of corporeal qualities of colour, taste, smell and touch According to Nyāya it means the possession of lesser magnitude, other than the supreme one

(3) When the soul of a child transforms into the size of a youth, it has to leave its former position and adopt the new one This strikes at the very root of the eternity of the soul

The Jaina Criticism of the theory of all pervasiveness

The Jaina advances the following arguments against all-pervasiveness of the self

(i) All the special qualities of soul are found in body only The feelings of pleasure, pain etc do not cross the physical boundaries This is a clear proof, that the soul does not exist beyond it One cannot postulate a thing where its qualities do not exist

(ii) The ethical reasons advanced by the Nyāya do not stand in the present case Firstly, the Jainas do not admit adrsta as a quality of the soul It is a material substance which sticks to the soul. Secondly, the Jainas do not admit co-presence of the cause and effect as an essential condition of the law of causation An event, which has passed long ago, generates its memory The Law of causation depends upon the capability (yogyatā) of an entity to produce a particular effect All other conditions are non essential

(iii) The Nyāya objection that the soul will become perishable if its dimension changes according to the body, also does

not hold good. Eternity, according to Jainism, as has been stated before is not absence of change, but the change with continuity A snake changes its positions from coil to straightness, but, it cannot be said as generated anew with every new position Similarly, the soul, though changing its positions according to the body, is not produced anew

According to Jainism corporeality (mūrtatva) does not depend on the size, but on the possession of corporeal qualities

Moreover, if the soul is all pervasive the system of particular soul in possession of particular knowledge, will collapse It has been already discussed in the foregoing pages

(iv) The fourth point of eternity of the soul is connected with the general problem of the Jaina conception of reality It also has been already discussed

Self consciousness

The fifth point of difference between the Nyāya and Jaina is related with the nature of consciousness According to the Nyāya consciousness apprehends the object only It depends on subsequent cognitions for self-illumination We shall discuss this question in the section on the object of knowledge

The Mīmāmsā

Theory of the Self

The Mīmāmsā conception of the self depends upon the Vedic texts which speak of the sacrificer equipped with the sacrificial implements proceeding to heaven [1] The function of proceeding to heaven is not possible in the physical body, so there is some incorporeal entity which ensouls the body and proceeds to heaven [2] The presence of such an entity is inferred from the phenomena of breathing, winking of eyes and the like,

1 Śāstradīpikā p 118

2 Ibid p 119

which cannot belong merely to the body, as they are not found in a dead body [1] Such phenomena as the feelings of pleasure, pain and the like are cognised by the person himself only, while the qualities of colour, taste etc which belong to the physical body are cognized and perceived by others also, who have no direct cognition of the feelings of other persons This shows that there are certain qualities in the person which are directly cognisable by himself only From the fact of there being certain qualities of the person which differ radically from the qualities that belong to the physical body, we conclude that the entity spoken of as going to heaven is other than the physical body (compare with the arguments given by Vidyānanda) Moreover the act of cognizing, desiring and the like presuppose an agent, which is the self Ātman [2]

According Śabara the actual nature of the self cannot be described in positive terms It can be described negatively in the style of Upanisads—*Neti-Neti*, but its existence can be felt through introspection or inferred in the case of others [3] This soul is everlasting, a person or personality apart from the feelings and cognitions It is in the terms of Brāhmanas indestructible, not liable to disruption, but it comes into contact with perishable things, like sense organs, merit (dharma) demerit (adharma) and so forth [4]

According to Prabhākara the self is the basic cause of cognitions[5] which are produced when other auxiliary causes assemble [6] He, generally, follows the Nyāya conception But, cognition according to him is an act (prayatna) of the soul and not a quality as the Nyāya holds He does not admit soul

---

1 Śāstradīpikā p. 119
2 Idid , p 120
3 Śābarabhāsya Tra p 26 31
4 Śatapatha Brā 14 7-3 15
5 Prakaranapañcikā p 147
6 Ibid 149

as the object of introspection [1]

Kumārila maintains that the soul is something distinct from the body, the sense organs and buddhi It is eternal, imperishable and is the real doer of action, agent of acts, as well as the experiencer of their results and reactions It is also all-pervading It is of the nature of pure consciousness, and not qualified by the limitations of time and space [2] It is the soul that passes through the experiences of pleasure, pain etc and yet, it never renounces its own character of consciousness, it forms the constant factor in all those variable and varying experiences The self experiences the reactions of its acts If the self consists of consciousness, not in its eternal form, but in the form of feelings and cognitions then it would not be possible to account for the different activities of the man, or even the phenomenon of rebirth It is, therefore, necessary to regard the soul as being of the nature of consciousness

The Nyāyavaiśesika systems did not admit any action in the self-neither change of place (spanda) nor change of form (parināma) Kumārila though denies the former, admits the latter [3] That is, he recognizes the possibility of model changes in the self In spite of these modifications it is regarded as eternal for Kumārila rejects the view that even internal change militates against permanence [4] Experience acquaints us with many thing changing almost constantly, yet, maintaining their identity

The Jaina system goes one step futher and accepts the change of place also The fundamental difference between the Jaina and Kumārila regarding the self consist in the size only The difference regarding the change of place is its natural issue The change of place is not possible in an all pervading object

1 Prakaranapañcikā 151
2 S V Ātmavāda 75
1 SV Ātmavāda 74
2 SV Pratyaksavāda 53

Kumārila also regards the soul as partly conscious and partly unconscious It is conscious in the part where the act of cognition is produced In other parts it is unconscious In this view the Mīmāmsā goes very near to the Nyāya conception Roughly seen the Jaina does not favour this view He says that the soul is an indivisible unit having consciousness as its essential character It cannot be said that it is conscious in one part and unconscious in the other But, the Jaina theory of āvarana renders this difference insignificant The Jaina also accepts that the āvarana is removed partially When we see through the eye the āvarana is removed only from that part of the soul which is occupied by the pupil The other parts remain obscured This is why generally the cognitions through all senses do not occur simultaneously

Regarded from this point of view, the difference is significant in the ethical plane only When the soul is liberated and the āvarana is totally removed the soul according to Jainism, becomes omniscient The question of partial consciousness does not arise in that state According to the Mīmāmsā system partial consciousness is a natural state It is not caused by any external matter as the Jaina maintains This is why Mīmāmsā does not believe in the theory of omniscience

Mīmāmsā Theory of Consciousness

Cognition according to Kumārila is a mode of the self It is described as an act (kriyā) or process (vyāpāra) This change or disturbance which takes place in the atman brings about a certain relation with the object known The self being by hypothesis omnipresent, is necessarily in relation with all the existents, but, that relation is not the same as is required for knowledge If it were Jñāna would arise in respect of all objects The relation that produces jñāna is unique It is described as a sort of comprehension [1] To know is a transitive verb [2]

1 Śāstradīpikā p 56

2 Ibid

The act of process of knowing is viewed as an act with object (a kriyā with karman) The result of the transitive verb is not found in the agent It rests in something other than the doer It is manifested not in the doer but in the object The act of cooking for instance, is seen in the agent, but its result, of softness (vikleda) is found in the cooked material, i e, rice, grain etc The former is the subject, the latter the object When Jñāna arises in the self relating the self to an object, the latter is affected in a particular way so that the experience is not wholly a subjective manifestation, but, also an objective modification corresponding to it The object becomes illumined (prakāśaviśista) thereby, and it being thus, illumined or made known (prakata or jñāta) its jñātatā serves as a sign for our inference that Jñāna must have arisen in the self

Prabhākara disagrees with Kumārila and holds that the self does not suffer any change He follows the Nyāva conception in this respect Action according to Prabhākara, is not movement or change but merely the sense expressed by a verb

Kumārila's view criticised

In the domain of philosophy the term act kriyā) or process (vyāpāra) is full of confusion According to the N V systems kriyā means five types of motion which necessarily implies the change of place This sort of action is not possible in the self which according to the Mīmāmsā system is all pervading The Vaiśesika also denies this sort of action to any all-pervading substance The other kind of action is modal change or parināma It is both automatic as well as implemented by the external cause But, Kumārila cannot explain this short of action also in a permanent all pervading substance According to Jaina the self is as big as the body it occupies It increases and decreases according to the size of the body At the same time it can move from one place to another place So, both, types of changes viz the change of place (spanda) and change of form (parināma) are possible in it But, they are not feasible

in an all-pervading substance The modal change also implies the change of place

Jayanta has traced the act theory of knowledge to a grammatical prejudice a confusion between knowledge as a manifestation and the verb to know which denotes an action When we hear the expression 'I know' 'I cognize' we are apt to be misled to the idea that knowledge or cognition is an activity or process which implies some motion or physical change But this only shows how in philosophy the vague expressions of ordinary language are misleading

On observation it will appear that all verbs do not imply a change or action on the part of the agent In certain cases the verbs express the very existence of the agent When we say 'the moon shines' it does express any change of the part of the moon It is an expression of the very existence of a luminary Similarly, when we say the mirror reflects', at the removal of a veil covering it we do not mean any positive action on the part of the mirror It simply means the removal of obscurance and existence of the mirror In the case of knowledge the Jaina also does not mean any positive action It is simply removal of obscurance which automatically results into the manifestation of an object According to Parthasarathi[1] the conception of agent does not imply movement Even the omnipresent soul is the agent of sacrifice knowledge volition, desire etc without the possibility of any movement Action in these cases means, merely the sense expressed by a verb In the case of movements also, he argues the soul is agent, merely on the basis of its being commandant The movement is possible in body only and not the soul According to Nyāya also it is not action but a quality which is generated through a certain contact The same is knowledge The Mīmāmsā conception of knowledge as an activity is comparable with the conception of mode (vrtti) held by the Sānkhya and the Vedānta

1 Śāstradīpikā p 119

According to Kumārila knowledge is not the object of perception It is only inferrible Śabara[1] also holds the same view Prabhākara[2] on the other hand is an advocate of triputi pratyaksa, maintaining the perception of object, knowledge and the soul in one and the same appearance His views are generally accepted by the Jaina also.[3]

The Sānkhya

Theory of the Self

The self according to Sānkhya, is pure consciousnes Though it is an improvement on the Nyāya theory, yet for practical purposes it does not provide any better explanation The Purusa[4] of Sānkhya is static, admitting change of neither place nor time It is absolutely passive, identified more with feeling or the effective side of the psychic phenomena than the cognition or active side It cannot know or desire anything unless assisted by the mind (buddhi) and sense organs Though it is the very essence of sentience, yet all its psychic life is due to its association with the evolutes of Prakrti (matter) [5] That which constitutes the activity of the subject, as commonly known to us is due to the physical element which enters into its make up [6]

In respect of the intrinsic character of purusa the Sānkhya resembles the N V system Both are equally gospels of sublime isolation The only difference being that the self in that condition according to Sānkhya, continues to be sentient or rather sentience The Nyāya, on the other hand, holds that the self is without any sentience or consciousness in that stage But, this

1 Śābarabhāsya 1 1 4
2 Prakaranapañcikā, p 52 53 X 6 5
3 Pramānanayatattvāloka I
4 Sānkhyakārikā 19
5 Ibid , 20
6 Sāmkhyapravacanabhāsya 2 36-38

distinction is merely theoretical Because according to Sānkhya also, the self in that stage is without any knowledge, owing to the lack of appropriate means like the internal organ and the senses The pure consciousness does not serve any practical purpose in that stage According to Nyāya the self is like an image made of earth, which gets motion when drawn by a horse According to the Sānkhya it is like an invalid person who, inspite of his power to move, is practically helpless The Sānkhya splits the power and its application into two different entities

Two Types of Consciousness

Cārvāka denied the existence of the self as a separate entity and explained the phenomenon of consciousness as based on the physical elements The Nyāya held the self as a separate entity and explained consciousness as an adventitious quality Prabhākara followed the Nyāya in respect of the self but maintained consciousness as an act These systems regarded the self in itself as unconscious According to them cognition and consciousness do not make any difference They are one and the same phenomenon which appears at the collocation of certain causes, and disappears in their absence Kumārila is an advocate of energy or power as a separate entity, which manifests itself into corresponding actions He contends that if the soul does not possess consciousness i e the power of generating cognition as its nature, there is no difference between a jar and the soul The latter also cannot produce cognition just as the former It is therefore essential to admit the faculty of consciousness as nature of the soul which is transformed into the act of cognition He introduces the theory of consciousness and cognition as separate categories

The Sānkhya, in his view of the soul, stresses upon the point of consciousness and leaves the problem of cognition entirely on the material substance known as buddhi Thus he hold them not only as separate categories, but also as belonging to separate realities The two factors of consciousness and cogni-

tion are recognised in the Sānkhya system as pure consciousness and empirical consciousness respectivley.

Pure Consciousness

The soul is pure consciousness It cannot be described in positive terms It has no change, no form no motion, no quality no impurity It is all pervading and pure sentience It is distinct from the forms of knowledge the ideas and the images We cannot have its mental picture as we can have of other things It is a transcendent principle whose real nature as such is beyond the empirical sources of knowledge But, it is this principle in connection with which the whole plane of consciousness is interpreted as the experience of a person

In our ordinary ways of mental analysis we do not detect that beneath the forms of knowledge there is some other principle, which has no change no form, but, which is like a light which illumines the nate, pictorial forms, which the mind assumes The pure consciousness is nothing but this light Without it all knowledge would be blind This principle of pure consciousness (cit) cannot be separately perceived, but the presence of this principle in our forms of knowledge is distinctly indicated by inference

The Jaina system contrasted with the Sankhya

The following points should be observed in the above description of pure consciousness, which are not accepted by the Jaina

1 The consciousness in itself is an independent reality and exists by its own right

2 It is not active agent but passive experient

3 It is a permanent unchangeable reality

4 It is quite different from the forms of cognition, yet enlivens them

5 It is like a light without which all knowledge woul be blind

6 It is without any quality We shall discuss the abov points and explain the Jaina views regarding them

(1) Consciousness as an Independent Reality

Jainas also hold consciousness as essence (svatattva) of th self and in a way identical with it, but they do not agree i absolute identity As a matter of fact this difference betwee the two systems is a natural result of their respectiv metaphysical positions According to Jainism conscious ness is the essence as well as a faculty of the soul which i neither absolutely different nor absolutely identical with it substratum The Nyāya system stood on one extreme anc advocated absolute difference The Sankhya stands on the othe extreme and proposes absolute identity It holds that faculty is nothing but cause in the form of unmanifested effect It is included in the very conception of the cause The difference between sand and an oilseed does not lie in the fact that the latter possesses a faculty of producing oil while the former does not, but the very nature of oil-seed differentiates it from the sand i e one contains the oil in unmanifested form while the other does not

The Jaina contends that a faculty is not absolutely same as the cause We see the same cause producing various effects The same mango fruit produces different cognitions of colour, form, taste etc If there is only one cause and not separate faculties giving effect to separate cognitions the difference in effects cannot be explained Similarly, the same lamp produces different effects of burning the wick and sucking the oil Consciousness is only one of the many faculties of the self, the others being Bliss and Power They cannot be included into consciousness These faculties cannot exist without a substratum and that substratum is soul In this respect, the soul is not merely a faculty or an aggregate of them but a separate factor connecting all the faculties and qualities

As a matter of fact the difference between Jaina and the Sānkhya conceptions is very subtle It owes more to their different theories of causation and the nature of reality than to the actual position of consciousness The Sānkhya does not accept any thing being produced a new or vanishing in the course of time absolutely, the states to interlink which the acceptance of a third category of continuity and a relation of identity in-difference between them may be necessary Moreover, the locus of action is the agent only, and not the experient, which is simply a passive observer The question of change, therefore, does not arise in the case of Purusa, who is absolutely passive According to Jainism every reality as has been stated above consists of the three factors of rise, decay and continuity The Sānkhya believes in the factor of continuity only as far as Purusa is concerned and attributed the factor of change to Prakrti In the case of Purusa, therefore, no other substratum, representing the factor of continuity is required The Jaina contends that these two factors cannot be separated as belonging to separate entities Every reality is constituted of all the three factors

The Jaina does not favour the Sānkhya division that the noumenal consciousness, with the factor of continuity is represented by Purusa and the phenomenal consciousness with the factor of change, which is also known as cognition or ideation, is connected with Buddhi

(2) The Consciousness a passive observer

The second point of difference is this that according to Sānkhya Purusa is mere passive observer or simple awareness This notion is the basis of the Sānkhya theory of representation According to it, our consciousness does not observe the objects directly The external objects are never apprehended by the cogniser It is only their images, reflected into the pure substance of buddhi, that are the objects of apprehension According to Sānkhya, cognition means the creation of these images, forms or concepts This function is done by Buddhi which is transformed into these images But these images are

evolutes of material unconscious substance, however fine it may be They cannot be intellicized unless connected with an intelligent being This function is done by Purusa In the process of cognition buddhi plays the active part, because it constructs the images In the process of intellicizing of buddhi also, Purusa does not play any active part According to Vācaspati Miśra Buddhi receives the reflection of Purusa also and according to Vijñānabhiksu it is reflected into Purusa after getting the reflection of the object The moon does not play any active part when it is reflected into water It exists just as it was before the reflection. It is the purity of water substance that is responsible for getting reflection The moon is the same for the object where it is reflected and where not Vijñānabhiksu cites the example of mirror which also knows no change whether anything is reflected into it, or not The Jaina criticises this view on several grounds

Firstly, the dualistic theory of representation is merely a fancy There is no proof supporting the theory of images or modes as proposed by the Sānkhya The Jaina believes, that our cognitions directly apprehend the external objects Cognition does not mean creation or reflection, but simply illumination of the already existing objects

Secondly *cit* has no form or corporeal qualities and therefore, it cannot be reflected into Buddhi Reflection is possible in a thing which has colour or form

Thirdly, the absolute division of the entities as active and passive has no basis There is nothing which is entirely passive Simple awareness also implies some action on the part of the person holding it It is a reaction of the external effect, and must attribute the reactor with some activity In the case of reflection also we cannot say that the reflector is absolutely inactive Had it been so, there would be no difference between a lump of clay and the glass There is no reason why the latter should receive the reflection and not the former, when other

things are equal in both cases The example of the moon also does not explain the difficulty If existence of the moon does bring some novelty in the water, we cannot say that it is inactive Action does not necessarily mean physical movement It means any kind of change or causation There is a difference between the mirror with reflection and one without it This difference implies a change and change implies activity

Fourthly, the Purusa cannot establish the contact with buddhi without any activity on his part The impression of prakrti on Purusa is impossible without a change on the part of Purusa also Mere presence of prakrti cannot bring any change in Purusa unless the latter also plays some active part And the moment it is admitted, that the original character is lost and a new one acquired, the function of losing one and acquiring the other is an action, which makes Purusa also an agent, and it is contrary to the Sānkhya tenets The analogy of the crystal also points in the same direction If it be not due to a certain action in the crystal that it catches a reflection how is it that an opaque stone does not catch it ? Therefore, it is plain that *cit* is agent as well as experient, i e a kartā and bhoktā directly, and not through prakrti

Fifthly, the notion of prakrti as the agent and Purusa as the experient is also against the principle of ethics If Purusa is not doer or responsible for action he cannot be charged with the responsibility of bearing the fruit The fruit of good or bad deeds must be borne only by the person who is responsible for doing them Moreover, Prakrti, according to Sānkhya, cannot work without the reflection of Purusa Buddhi, the first effect of Prakrti is not evolved till Purusa does not reflect into it If independence is the main characteristic of an agent, Buddhi does not enjoy that credit Similarly, Puruṣa also cannot be held as absolutely free from the responsibility of doing The relation of Prakrti and Purusa in the Sānkhya system is compared with lame and the blind [1] Purusa is lame and Prakrti the

1 Sānkhyakārikā 21

blind Both of them are interdependent In that case none can be distinguished as agent Both are doers and hold equal responsibility

(3) *Consciousness as an unchangeable reality*

The consciousness is not absolutely free from change on the ground stated above Moreover, all the functions of consciousness, just as knowing, feeling and willing must have some object to deliberate upon We have awareness of something This something is the content of awareness Awareness without content is an impossibility It must have some content and change with the change of content Further a reality without change cannot serve any purpose and that which does not serve any purpose is no more a reality

(4) *Consciousness and cognition as Related to different Entities*

The Sānkhya conception that the activities of knowing, feeling and willing etc. are related with the matter, while consciousness is pure intelligent, constituting a separate entity, also is untenable The psychical activities are the very functions of consciousness A function and the energy producing it, cannot have separate entities as their substratum Otherwise, they cannot have the relation of cause and effect The earth and jar cannot belong to separate entities Moreover, if conscious activities are associated with matter, the ultimate difference between mind and matter does not stand any more It would render the Sānkhya a materialist Moreover, to be consciousness and devoid of cognition is an absurdity The term *cit* cannot be explained without admitting knowledge as its nature

(5) *Purusa and Blindness of knowledge*

The fifth point that without Purusa, all knowledge would be blind, depends upon the conception of knowledge According to Sānkhya, as has been stated above, knowledge is a transformation of non intelligent substance It, therefore, requires the help of an intelligent being Jainism does not recognize such a distinction between knowledge and intelligence Every cognition is a function of consciousness or intelligence The

question of being blind, therefore, can not arise in the present case The notion of knowledge being the product of a non-intelligent substance also is plausible

6 Puruṣa without any quality

The sixth point that Purusa is without any quality, is fundamentally against the principle of metaphysics There can be no reality without quality It is a mere conceptual abstraction Existence means the possession of some positive quality

The Sānkhya Theory of Cognition

We have stated above that according to Sānkhya cognition is a modification of buddhi, which is an evolute of prakrti, dominated by sattva Buddhi, through the contact of senses with the object takes form of the latter This taking form or modification is known as jñāna adhyavasāya or vrtti i e the cause of knowledge [1] The reflection of Purusa or pure consciousness in vrtti is recognized as pramā or knowledge It may be observed here that the Sānkhya maintains both buddhi and jñāna as insentient Pramā, though insentient as far as its material cause is concerned, appears as if possessing sentiency through the reflection of Purusa It is described as consciousness reflected in mode of Buddhi or Buddhi Vrtti possessing the reflection of consciousness [2] According to Vācaspati Miśra[3] Vrtti is like a double-faced mirror, where the citśakti is reflected on one side and object on the other Thus, there is an exchange of qualities between the buddhi and Puruṣa Buddhi takes the qualities of Purusa and appears like a sentient entity Purusa takes the impress of buddhi and appears like the experiencer of pleasure, pain, knowledge etc as its own,[4] while actually they are the qualities of buddhi But the impress of buddhi does not affect

1 Sāṁkhyatattvakaumudī p 72-73

2 Ibid

3 Ibid.

4 Sānkhyakārikā, 36, 37

the pure *cit*, it works on reflection only[1] We observe this phenomenon in the ordinary reflections The reflection of the sun into water affects the latter by imposing its brightness and such other qualities as exist in the sun On other hand, the water affects reflection and not the sun with its motion and other specialities This reciprocal impression completes the essentialities of knowledge Thus, it should be observed, that according to Sānkhya consciousness and knowledge have two different substratum Consciousness is the characteristic of Purusa and knowledge that of Buddhi The part played by consciousness in generating knowledge is confined to reflection only

Vijñānabhiksu[2] holds a slightly different view regarding this process He maintains First of all buddhi takes the form of object In the case of perception it is done by going out through the senses, in inference by knowledge of the middle term, and in the case of comparison by analogy In the case where Vrtti is generated by the contact of senses with the object, the buddhi takes along with it, the sense-material also for its transformation In such cases the mode or Vrtti is a blend of Buddhi and sense-material This is why the mode or reflection does not invariably correspond with the object A jaundiced eye looks white object as yellow, this yellowness does not come from buddhi which is a pure material, but, from the sense of vision, which goes out along with buddhi and carries the yellow substance through its rays Thus, buddhi with its different forms of the objective reflections is reflected into Purusa, and he is able to apprehend Vrtti as well as the object reflected in the latter Vācaspati holds that it is Purusa that is reflected and not the Vrtti, which is the recipient of the reflections both of Purusa as well as the object Vijñānabhiksu holds the quite opposite view and maintains that Vrtti is reflected into Purusa and not vice versa As a red flower does not make any real

1 Sāmkhyatattvakaumudī, p 85
2 Sāmkhyapravacanabhasya I, 87

change into the crystal, yet, makes it appear as red through the reflection similarly, Vrtti makes the Purusa appear as the knower or experient without making any real change This reflection of Vrtti into Purusa is mere uparāga or abhimāna [1]

Patañjali[2] describes Purusa as a pratisamvedin (reflection) of Buddhi As echo of the sound is called pratidhvani, similarly, reflection of knowledge is called pratisamvedana Buddhi takes the mode of object and the same modified Buddhi reflects into purusa

According to Vijñānabhiksu the object is known by Vrtti and Vrtti by Purusa It can be asked here if coordination (tadākāratā) with the object is an essential condition of a cognition, how it is possible in the case of Purusa Vrtti can coordinate, the object as it is a changable object But Purusa is unchangeable. How can it know the Vrtti without any transformation ? The objection is replied by Vijñānabhiksu by explimiting the term coordination in two ways In the case of Buddhi coordinations means a real transformation In the case of Puruṣa it is mere reflection It means, according to Vijñānabhiksu, the object can be apprehended either through taking its form or through its reflection Purusa, though all-pervasive, does not know all objects His cognition is limited to reflections only Buddhi also is all-pervasive but Vrtti is confined to certain conditions of external or internal senses This is why Vṛtti also cannot grasp all objects [3]

The difference between Vijñānabhiksu and Vācaspati regarding the conceptions of the knower (pramāta), the knowledge (pramā) and the source of knowledge (pramāna) can be ascertained in the following table

1 Sāṁkhyapravacanabhyāṣya I 87

2 Yogadārśna p. 45-46

3 Sāṁkhyapravacanabhāṣya I 87

	Vācaspati	Vijñānabhikṣu
1 Knowledge : (pramā)	Purusa reflected into Vrtti or vrtti with the reflection of Purusa	Vrtti reflected into Purusa
2 The source of knowledge (pramāna)	Vrtti	Vrtti
3 Cognizer (pramatā)	Buddhi	Purusa

We have ylready discussed the Jaina criticism of these views

The Advaita Vedānta Brahman or Pure Consciousness

According to the Vedānta the soul is not only a substratum of all psychic phenomena, but, also the ultimate cause of the physical world It is known as Brahman or pure consciousness It is the light of all lights, foundation of all cognitions and the only ultimate reality The external world of phenomenal appe arance springs forth from it [1] The Vedānta distinguishes pure consciousness from empirical cognitions by holding the former as absolutely real, while the latter as illusions, which are indescribable in the terms of existence (sat) or non ex stent (asat) [2]

Comparis n with the Sānkhya

According to the Sānkhya all varieties of empirical consciousness pertain to a reality separate from Purusa, who is a mere spectator According to the Vedānta, Brahman is the only reality There is no parallel reality having separate existence The ideations and concepts, known as the cognitions of the external world, are illusory forms (vivartas) of Brahman Though the Vedānta also admits Māyā, just as the Prakrti of Sānkhya, which is the material cause of the world, yet, it is

1 Mundaka 1 1 6- , Vedāntasāra 19-21

2 Vedāntasāra 6

not a reality It is a universal illusion or ignorance The pure consciousness, according to the Vedānta has three characteristics of Existence (*sat*) consciousness (*cit*) and Bliss (*ānanda*) According to Sānkhya Bliss is identical with pleasure, which is a quality of Prakṛti Further, according to Sānkhya the number of the selves is infinite According to the Vedānta it is one

Comparison with the Jainism

According to Jainas the self in its pure form consists of four infinities, viz , (1) Infinite Knowledge (Ananta jñāna), (2) Infinite Perception (Ananta darsana), (3) Infinite Bliss (Ananta sukha) and (4) Infinite Energy (Ananta vīrya) The first two Infinites resemble *cit* of the Vedānta The remaining two factors correspond to the Vedantic Bliss and Existence But, the Jainas differ from the Vedānta in the nature of these attributes According to the Vedānta nothing can be said about these attributes in positive terms Consciousness, here, means the absence of non-intelligence. Similarly, Bliss means absolute negation of misery, and Existence means the absence of non-existence According to Jainism they are positive terms, Darśana and Jñāna are the cognitions of real objects They are not without content as the Sānkhya or the Vedānta maintains Similarly, Vīrya also is something positive It is the energy with its capability of manifestation into various acts Sukha is the contentment resulting from reflection on the self The Jaina does not identify sukha with pleasure (sadvedanīya) yet, holds it as a positive quality

Moreover, the world of appearance, according to Jainas, is as real as the consciousness itself Nothing can appear, they say, which does not exist According to the Vedānta the individual souls also are illusory manifestations of one Supreme soul or pure consciousness,[1] the Brahman According to the Sānkhya and Jaina they are real and many in number But, the individual self of the Sānkhya, though many in number, is just

1 Siddhāntaleśasamgraha p 79-134

like Brahman of the Vedānta as far as its intrinsic character is concerned It is in the case of empirical self that the Vedānta and Sānkhya have some comparison with the Jaina

The Empirical self and cognition

Like Sānkhya the Vedānta also admits cognition as a mode of Antahkarana [1] In the perception of an external object the mind goes out to the object through the senses, which act as vehicles of the movement of antahkarana, towards the object On reaching the object, antahkarana is transformed into the latter, just as water, going out of a tank through a drain to a tub, assumes the form of the tub after reaching it But, the mere fact of antahkarana assuming the form of the object does not explain the knowledge of an object Antahkarana is a material, or unconscious substance So, the modification of antahkarana, by itself, cannot amount to knowledge The vrtti or the mode of antahkarana is illumined by the self, the cit, which is there as the observer (sākṣin) of all changes In all empirical experiences the antahkarana and the ātman remain identified or fused together, just as in a red (hot) iron ball, fire and iron remain indistinguishably blended together Hence, every change of antahkarana enjoys the light of the self that is indistinguishably identified with it, and thus, knowledge becomes possible In case of the non-perceptual knowledge, antahkarana does not go outside but, transforms itself into mental images of happiness, pain, object etc as the case may be [2]

The empirical self of the Vedānta does not differ from that of the Jaina as far as its function is concerned But according to the Vedānta and Sānkhya it is not an imperishable reality According to the Vedānta it is the pure soul conditioned by or reflected into the ajñāna After realization, when the condition (upādhi), limiting or reflecting the absolute soul, is removed, there is no empirical soul It exists as long as the condition

1 Vedāntaparibhāsā p 46
2 Vedāntaparibhāṣā p 68

exists The difference between the two souls is not real but caused by the external condition The exponents of the theory of condition as the limitation clarify the point by comparing it with space The space conditioned by a jar, in reality, does not differ from the infinite space It exists as long as the condition i e jar exists The theory of reflection is explained by citing the example of the sun reflected into water The absolute soul is like the real sun, while the empirical soul is like his reflection into water The reflection exists as long as the reflector i e water exists Thus, according to Vedānta the absolute soul is real, the empirical self is unreal The former is unlimited and eternal, the latter is limited and perishable The former is neither agent nor experient, the latter assumes both the positions

The Sānkhya holds the empirical soul as a reflection of Purusa into Buddhi or the assumption of the qualities of prakrti by Purusa as his own, as Vijñānabhiksu maintains As far as the material cause is concerned the empirical self is a group of the evolutes of Buddhi The reflection of Purusa into buddhi executes an inter change of qualities between the two In the case of Purusa only the reflection is effected and not the real purusa This blend is ego or self of the Sānkhya As soon as this egoistic existence is removed the empirical soul vanishes Looked in this way, Sānkhya also is an advocate of the empirical soul as a perishable phenomenon generated by the illusion

The number of souls

In the Advaita Vedānta transcendental soul is absolutely one [1] It is away from the three kinds of difference, i e (1) the difference due to the existence of an entity of the same class, (2) difference due to the existence of an entity of another class and (3) difference due to parts in his own person Regarding the number of empirical souls there are two schools

1 Śankara on Brhad 2.5l

The school of Sureśvara maintains the unity of Jīva [1] On the other hand, the Vivarana-school admits plurality [2]

The main objection forwarded against the unity of jīva is that if there is only one soul, why there are different activities in different bodies If all the bodies are pervaded by the same soul, why there is a difference in status One is happy, the other is miserable One is educated, the other is unlettered We cannot say that the qualities like happiness and knowledge belong to the body as can be said of the fatness or thinness Moreover, the scriptures say that many souls like Śuka etc have freed themselves from bondage of the world and attained liberation, while others are still in bondage If there is only one soul this distinction cannot be explained

The upholder of one jīva explains these difficulties in three ways—(1) Brahman is one and therefore, Jīva also is one, and there is only one body associated with it Other bodies are without any Jīva, just as the bodies of dream-land The whole world is an illusion of the same soul The apparent difference is like the difference appearing in the dream The story of the liberation of Śuka etc also is a dreamy phenomenon All points of difference and other difficulties are to be explained by the same simile of dreams This view is held by Mandana Miśra and other followers of Drsti Srstivāda They hold that Ajñāna, though one, possesses the power of generating different kinds of things just as sleep in the state of dream projects various objects There is one soul and one ajñāna and therefore jīva also is one In this conception liberation becomes and ideal that can never be achieved individually

(2) The second interpretation is based on the śrutis propounding Īśvara as creator of the universe It holds that the reflection of Brahman in Māyā is known as Īśvara and that is the only soul It is known as Hiranyagarbha also The other jīvas

---

1 Naiskarmyasiddhi III 53-54

2 Vivaranaprameyasamgraha p 265

are reflections of Īśvara They are like the painted clothes worn by the pictures on a painted convass In this conception there is one jīva with many reflections As a matter of fact, this view admits the existence of many jīvas and many bodies But, there is a difference of status between Īśvara and them This view is held by Vivarana and other followers of Srsti Drsti-vāda

(3) The third interpretation is that there is one soul known as Hiranyagarbha subsisting in all the bodies It can be asked, if one soul subsists in all the bodies why there is no interchange of experiences, why Caitra does not enjoy the pleasures as are enjoyed by Maitra The Vedantist replies that body is the regulator in this matter The experiences of previous lives are not felt in the present life, because, bodies have changed inspite of the unity of soul Similarly, inspite of the unity of soul Caitra and Maitra have different experiences on account of their different bodies This explanation, also makes the attempt for liberation, on the part of individual selves, a futile effort [1] The above mentioned difficulty does not arise in the plurality of souls as accepted by the vivarana-school

Three types of Knowledge according to the Vedānta

The Advaita Vedānta maintains three stages of soul and asserts three types of knowledge corresponding with them They are Brahman, Īśvara and Jīva Brahman is pure consciousness It is devoid of all objectivity It is self-luminative. Īśvara is the consciousness attached with Māyā, with the function of projection only, and not that of Āvarana Consequently, Īśvara knows everything in the form of subject-object He is the cognizer and the whole world is his object Jīva is limited by or reflected into antaḥkarana His cognition is a dependent on vrtti, which removes the Āvarana of consciousness conditioned by the object It is limited and perishable

1 Advaitasiddhi p 539, Siddhāntaleśasamgraha p 370

The Jainism does not admit the first type It holds that every knowledge must have something as its object In the case of self-lumination also self appears as the object The knowledge of Īśvara can be compared with that of a Kevalin, when the Āvarana is removed completely The only difference is this that the Vedantic Iśvara cognizes the objects which are his own projection, while according to Jainism they exist independent of the kevalin In the case of Jīva the two systems hold different processes According to Vedāntavrtti, which is a mode of Antahkarana, removes āvaraṇa from the object and thus, manifests it temporarily According to Jainism Vrtti is not required The Āvarana is removed by the presence of certain external and internal factors and the object is illumined

Kundakunda incorporates the first two types of consciousness by resorting to two stand-points (nayas) According to the discursive stand-point, he says, a kevalin knows and sees all the objects, but, from the real stand point the omniscient perceives and knows his self only [1] But, these stand-points do not contradict each other They are only different ways of expression Every knowledge according to Jainism, illumines the object as well as itself The knowledge of kevalin is not an exception But unlike Nyāya, the object does not enter into the class of causation The knowledge is an illumination It is a natural phenomenon, occuring by itself, irrespective of the object When a lamp is lighted it spreads the light without any dependence on the object It will illumine the jar if the latter exists in its proximity, otherwise not But, the absence of the illumination of jar does not make any difference in the function of the lamp Similarly, the soul begins to cognize the object and itself as soon as the obscurance is removed The object, if comes in the arena is presented to the soul, otherwise not It has nothing to do with the function of the soul This is why the real standpoint leaves the object altogether On the other

1 Niyamasāra Gāthā 158

hand, the discursive stand-point takes it into account This view is explained in another way also Really, the soul is self-luminary The objects are reflected into it Thus, the apprehension of the soul means the apprehension of objects also, which stands as reflected into the soul But, this explanation goes against the theory of illumination

The Idealist School of Buddhism

The Theory of Soul or Consciousness

The Yogācāra divides consciousness into four categories · Citta, Manas, Manovijñāna and the five sense vijñānas In its general sense, the term citta covers all varieties of consciousness, but, in its specific significance it is the principle of unification, by which all the activities are understood as issuing from one centre The Manas is a discriminating agency by which the homogeneous, undifferentiated citta is divided into two parts, the one as the seer and other as the seen, the one as grasping ego and other as the object grasped The manas is not only intellective, but, also a conative principle The Vijñāna, that is Manovijñāna is separated from the Manas, only in retaining the latter's intellective function, and may be translated as the intellect, in which case the manas may be regarded as corresponding to the will and the affection The five Vijñānas are thus, the five senses which discriminate a world of individual forms, each within its own sense fold [1]

The citta in its specific sense is known as Ālaya vijñāna and resembles the soul or Pure consciousness of other systems But, Ālaya vijñāna of the Yogācāra is not an abstract principle devoid of content, as the Sānkhya Purusa According to Lankāvatāra it is rich in content, and just because of this inner richness, it is able to evolve out of itself a world of infinite multitudinousness It is, indeed, an inexaustible reservoir of seeds (bīja) which have been accumulated therein since

1 Suzuki Lankāvatārasūtra p 248

the beginningless past So, the definition of citta is as follows —

"Cittena cīyate karma" That karma is accumulated by citta means that the latter takes in all that goes on in the mind and also that is done by the body. Technically stated, every deed (karman), mental or physical, leaves its seeds behind which are deposited in citta, and citta has been hoarding them since time immemorial. It is the rich repository of all the thoughts feelings, desires, instincts etc , no matter how they have come to act, that is, whether merely stirred up in the inmost recesses of ones consciousness, or carried out by the body into deed or checked in the incipient stages of their activity Psychologically, the citta may thus, be regarded as corresponding to subconsciousness

We have seen above that Sānkhya admitted the Puruṣa as pure consciousness, because it has nothing to do with the formation of ideas The conception of purity in the Vedānta depended on the Absolute reality of the Brahman The purity the Ālaya vijñāna is the logical purity, i e absolute freedom from the dualistic way of reasoning which is a function of manas, a disturbed state of the citta Lankāvatāra says ' From the Ālaya are stirred up all the mental activities like waves, with habit energy (vāsanā) as cause, they are born in accordance with the law of origination This disturbed state is recognized as Vyāvrtti or Pravrtti The Vedānta held Brahman or the undisturbed state as the reality and the disturbed one as illusion The Yogācāra holds both the states as real As a matter of fact this difference is based not on real positions of the two factors, but on the different views regarding the conception of reality If those views are taken into consideration the apparent difference will become insignificant According to the Vedānta whatever originates or perishes is not real It therefore, proposes that Brahman is the only reality while the lower stages, which are produced later on, are illusion. According to Yogācāra, every reality is momentary. It

holds change as the essence of reality or existence It, therefore, cannot deny the status of reality to any thing, merely on the basis of its being generated or open to destruction Yogācāra also holds citta as an avyākṛta (unexpanded) form of the apparent ideas and concepts

The Jaina conception of soul has a remarkable affinity with Ālaya vijñāna, particularly, in its ethical side, where it is known as Tathāgatagarbha The fundamental difference lies in the Buddhist denial of the factor of continuity, without which the problem of recognition cannot be explained Another point of difference between the two systems is that according to the Jainism, karman does not mean merely predispositions or saṃskāras of the past mental and physical activities, but also material substance, which sticks to the soul according to the activities, and stays there according to the intensity of the passions

The Theory of Empirical Consciousness

We have stated above that Ālaya vijñāna or citta is the repository of all consciousness Its calm state is free from the dualistic way of reasoning When stirred, it undergoes various changes These resultant changes known as paryāyas are called pravṛtti vijñāna or empirical consciousness We have stated above the four stages of citta, such as citta, manas, manovijñāna and five sense vijñānas [1]

The Manas, in this system, is not an independent agent acting on the citta from outside as the Nyāya holds It is a creation of the citta itself Depending upon the Ālaya the Manas arises, allied with the citta and Manas the Vijñāna arises Again, with the citta as its cause and supporting it, the manas walks along depending on the citta The Citta is caused to move by the Vijñāna, and there is an interdependence between them From this it is evident that the Manas depends

1 Suzuki ' Lankāvatāra p 248

on the citta for its existence, and at the same time citta takes manas for the object of its activity Without manas, there will be no mentation, and without mentation the very existence of citta will not be known The one thus, gives support to the other, and at the same time is supported by the other

The business of Manas is thus two-fold (1) to reflect on the citta and (2) to make citta visualise itself as object This is called 'arranging' (vidhīyate), or putting in order (vidīyate) or reflecting (manyate), which is the function of Manas It is again described as walking in two ways, which means the dualistic character of the manas as against absolute unity of the citta One citta has now been differentiated into citta and Manas, and this latter particularises that citta is no more neutral, non-discriminative and non-functioning, for all the karma seeds, hitherto lying dormant in the absolute citta, have now begun to sprout out in full vigour These germinating seeds are now distinguished as discriminated by the Vijñānas known Manovijñāna, by the aid of the five senses, wherewith creating a world of individuals The latter is called the seen' or what is presented (dṛśya) which is now recognised as real and substantial, and from this arise all kind of spiritual tribulations

The Realist School of Buddhism

Consciousness or Soul

According to the realist school of Buddhism, consciousness is an element like elements of the material world According to Abhidharma philosophy[1] mind is split into two chief parts The subjective part, or mind viewed as a receptive faculty is represented by one element called, indiscriminately, citta, vijñāna or manas It represents pure consciousness, or pure sensation, without any content. It is defined as 'Vijñānam

1 Central Conception of Buddhism p 15

prativijñaptih' i e consciousness is an intimation of awareness in every simple case

But, this awareness cannot appear in life in its true separate condition, it is always accompanied by some secondary mental phenomenon These constitute the second part of Mind and are known as citta, dharmas Although, quite undifferentiated in itself, the pure sensation is, nevertheless, distinguished from the stand point of its origin and its environment i e the elements by which its appearance is accompanied From this point of view there is a set of six different kinds of consciousnesses corresponding to a set of six receptive faculties (indriyas) and a set of six kinds of objects We thus, have six categories of consciousness beginning with visual sensation or precisely, pure sensation, arising in connection with some colour and ending with consciousness associated with supersensous objects, not percievable by senses

Consciousness has been compared in Milindapraśna with a watchman at the middle of the crossroads beholding all that come from any direction Buddhaghosa in Atthasālinī says that consciousness means that which thinks its object If we are to define its characteristics we must say that it knows (vijñāna), goes in advance (puvvangama) connects (sandhāna) and stands on Nāmarūpa (nāmarūpapadasthānam) When the consciousness gets a door, the objects of sense are discerned and it goes first as the precursor When a visual object is seen by the eye, it is known only by consciousness, and when the dharmas are made objects of mind, it is known only by the consciousness Buddhaghosa also refers here to the passage in the Milindapraśna we have just referred to He further goes on to say that when states of consciousness rise one after another they leave on gap between the previous and the latter, and therefore consciousness appears as connected When there are the aggregate of the five skandhas, it is lost, but there are the four aggregates as Nāmarūpa He further asks, is this consciousness the same as the previous consciousness or different

from it? He answers that it is the same Just so, the sun shows itself with all its colours etc, but he is not in reality different from those characteristics, and it is said that just when the sun rises, its collected heat and yellow colour also rise then, but it does not mean that the sun is different from these So the citta or consciousness takes the phenomena of contact etc and cognizes them So, though it is the same as they are, yet, in a sense it is different from them Vijñāna or consciousness means according to Buddhaghosa, both the stage at which the intellectual process starts and also the final resulting consciousness

It is generally held that Buddhists are Anātmavādins or deny the existence of soul But, as a matter of fact they hold that atman or self is not a real and ultimate fact it is a mere name for a multitude of interconnected facts, which, in the Buddhist philosophy are recognized as elements (dharmas). Buddhism never denies the existence of a personality, or soul, in the empirical sense, it only maintains that it is not an ultimate reality It is a stream of inter connected facts It includes the mental elements and the physical ones as well, the elements of one's own body and the external objects as far as they constitute the experience of a given personality The representatives of eighteen classess (dhātu) of elements combine together to produce this interconnected stream There is a special force, called peripi, which holds these elements combined It operates only within the limits of a single stream and not beyond This stream of elements kept together, and not limited to present life, but having its roots in past existences and its continuation in future one—is the Buddhist counterpart of the soul or the self of other systems

Sautrāntika Theory of Cognition

Stcherbatsky[1] gives the following account of the theory of cognition as admitted by Sarvāstivādin and the Sautrāntikas :

1 Central Conception of Buddhism, p 55

"Their explanation of the origin of knowledge was in perfect agreement with their ontology, i e with the theory of a plurality of separate, though inter dependent, elements (dharmas) resolvable into a number of elements simultaneously flashing into existence Being conceived as momentary flashes, the elements could not move towards one another, could not come into contact, could not influence one another, there could be no seizing or grasping of the object by the intellect But, according to the laws of interconnection (pratītya-samutpāda) prevailing between them, some elements are invariably appearing accompanied by others arising in close contiguity with them A moment of colour (rūpa), a moment of the sense of vision matter (caksuh) and a moment of pure consciousness (citta) arising simultaneously in close contiguity, constitute what is called a sensation (sparśa) of colour The element of consciousnsness acoording to the same laws never appears alone, but always supported by an object (visaya) and a receptive faculty (indriya)

Summary of the above views

Pandit Sukhlal sums up the above views in two tendencies [1] The first tendency is found in the Sānkhya and the Vedānta systems They hold that consciousness (cit śakti) and cognition (jñāna) have separate substratum Consciousness lies in Purusa or Brahman while the cognition is a mode (vrtti) of antahkarana or buddhi, which is a material substance The second tendency is found in Buddhism and Nyāya etc. They say that the above of consciousness as well as cognition is one and the same and they are related in a tie of cause and effect Bauddhas admit that citta known as 'nāna' is the above of consciousness as well as cognition The Nyāya and some other systems accept permanent soul as the abode of the two The Jaina also accepts a permanent soul The same is called consciousness (caitanya) in the form of cause and in the form of effect it is called cognition.

1 Jñānabindu, Int p 3.

The Jaina view fully explained

Soul or Jīva

Amongst the Āgamas the soul is known as jīva Literally it means one that possesses life, prāṇa [1] The term prāṇa is not confined to breathing only It includes all the faculties that are the sign of life The five senses, the faculties of thinking, speaking and moving, breathing and the period for which a being is going to live, all constitute one prāṇa each [2] The mundane souls possess the prāṇas according to the status of their evolution But, the term jīva is not to be taken in that sense for the present. It is a general term applied to all the states of soul, liberated or in bondage

Definition of Jīva

The Bhagavatī[3] and Uttarādhyayana[4] sūtras state Upayoga as the definition of jīva Tattvārtha[5] also supports the same view Upayoga means attention or application of consciousness (caitanya), which is the essence (svatatva) of Jīva [6] Vidyānanda points out the difference between essence and definition (lakṣaṇa) in this that the essence is a definition as well as the definee It occupies both the positions, while mere definition is not necessarily given that position [7] The consciousness itself is jīva It is a power, known through application only Upayoga, therefore, serves as definition better than consciousness The separate existence of jīva is proved on the ground of Upayoga or the function of consciousness

---

1 Tattvārthaślokavārtika 318

2 Gommatasāra Gāthā 129-30

3 Bhagavatī II, 10

4 Uttarādhyayana 28, 10

5 Tattvārtha 2 8

6 Tattvārthaślokavārtika p 318

7 Ibid

Two Types of Definition

The main function of a definition is to discriminate the definee from other things This purpose can be served by a thing or quality which is inseparable from the definee as well as by one which can be separated The quality of heat in fire comes into the first category It cannot be separated from the fire The staff, in the case of a man-with-staff, belongs to the second category The staff though helps in discrimination of the person from others, is not an essential part of the men. On the basis Vidyānanda classifies the definition in two types. The first is essential (ātmabhūta) and the second non essential (anātmabhūta)[1]

Upayoga is an essential definition of the self We cannot separate it from the latter There is no soul without Upayoga and there is no Upayoga without soul Yet, we cannot say that they are absolutely one and the same thing Upayoga is only a part of the psychical function Other functions are feeling, willing etc which according to Jainism are not included into Upayoga which is the activity of cognition only, a particular expression of consciousness (caitanya) which covers the entire range of psychical life. This is also one of the reasons for regarding it as the essence and upayoga as the definition of jIva

Nemicandra defines the jIva as follows —

It is characterised by upoyoga, is formless, and an agent, is co extensive with the body, is the experient of the fruits of karman, exists in Saṃsāra the siddha has a characteristic of upward motion,[2] Kundakunda also agrees with the same [3] Devasūri indicates the same thing by pointing out a contrast with other systems [4] We shall discuss the above points one by one.

1 Tattvārthaślokavātika, p 318

2 Dravyasangraha, 2

3 Pañcāstikāyasamayasāra 27

4 Pramāṇanayatattvāloka VII, 55

It is a changeable yet everlasting Reality

Reality according to Jainism, as we have already stated, consists of three factors, origination, decay and permanence This principle holds good in the case of soul also Every soul undergoes various changes It moves from one place to another place, takes different shapes and forms and passes through successive lives Yet, does not lose its permanence

In the case of soul, permanence means both with reference to substance as well as person The soul is an intelligent substance and cannot become non-intelligent At the same time no soul loses its individuality by merging into or com bining with the other souls According to the Vedānta jīvatmans have a conditional existence When the condition is removed they merge into the great soul of Brahman The Jainas do not favour this view

Both, Jīva (soul) and pudgala (matter) are many in number, while other substances are without plurality Permanence with reference to substance is common to all of them No substance loses its nature and transforms into the other The question of individual permanence is concerned with jīva and pudgala only Jīva is an ultimate unit It may have smaller or bigger size according to the physical body, but it does not depend upon any external help for expansion or diminution Neither it combines with other souls for expansion nor cuts away some thing from its own person for diminution The number of pradeśas (the units of space) remains the same in both conditions But, this is not the case with pudgala which has atom as the smallest individual unit The bigger units of physical structure are not composed merely by that individual atom It is assisted by other atoms to compose a bigger structure The number of atoms increases with the increase of dimension The diametrical expansion of the soul without additional equipment is the point which is attacked by the non-Jaina systems The only explanation that the Jainas give, is that the soul is immaterial, and the principle of meterial objects cannot be applied to immaterial things

In the case of atoms the Nyāya maintains a fundamental classification The atom of earth cannot change into the atom of water But the Jaina does not hold such distinction as fundamental He maintains that earth and water are groups or combinations of atoms The atoms in themselves do not possess any of these distinction. The atom, which at present is a part of earthly body, can become a part of the body of water Further, all the atoms possess all the four qualities of colour, taste, smell and touch But, they are not entirely similar The colour taste, smell and touch of one atom are different from those of the other The condition of these qualities changes according to the combination and external influence But they are not without distinction in their pure state also The case of jīvas is different In their pure state, though they exist as separate units, they are not different in quality All the souls possess the same attributes in equal measure The qualitative difference between the jīvas is caused by the karmic matter which is external As soon as that impure element is removed all the souls acquire their pure state in which there is no difference of quality Dissimilarity between two atoms is natural but in two souls it is due to karmic influence

In the state of liberation all souls exist in the same position without any qualitative difference But, their individuality is not affected thereby Even when two souls occupy the same unit of space, they are not one and the same Perhaps, this factor has led to the conception of Tiryaksāmānya as the cause of the appearance of similarity and not that of unity

Regarding the dimension of the soul in the state of liberation the Jainas hold that it is as big as two thirds of the physical body, lastly occupied These factors show a materialistic tendency on the part of Jainas

We have already discussed the various notion regarding the permanence of soul The Jaina is a non-absolutist He favours neither absolute permanence nor absolute momentariness The

feelings of pleasure and pain, the system of bondage and liberation, ethical notions of virtue and vice with their good and bad results, presuppose a change with permanence The absolutist standing on either extreme, cannot explain the above phenomena [1]

It is Agent as well as Experient

The Vedānta held that the soul in its essence is neither agent nor experient The phenomenon of doing something and bearing its fruit appear on the lower level of existence The Jīvātman which stands on the same level as those phenomena, is both the agent as well as the experient It acts and bears the fruit The Sānkhya maintains Prakrti as the agent and Purusa as the experient Jainism along with other systems holds that the soul is both, agent as well as the experient

As a matter of fact the soul by itself is inactive in all the systems Generally, it is assisted by the external matter for doing something In the Nyāya system it is assisted by the physical body or mind In Jainism also the soul does not undergo any change, either that of form or that of space, without the assistance of karmic matter In the case of liberated soul it is held that as soon as it is freed from the karmic bondage it goes up, till the top end of the universe, as it consists of the nature of going upwards But, leaving that movement, which is a matter of faith only, all movements related with the soul are effects of the karmic influence The influence of karman on the soul according to Jainism is as powerful as that of Prakrti on Purusa in the Sānkhya system The only difference between the two systems is that the Jaina does not divide the responsibilities of doing and bearing the fruit in two entities It holds that the soul mixed with karman is the doer and the same is experient Further, it should be noticed that the purusa of Sānkhya is inactive, doing nothing by himself The function of liberation also is done by prakṛti.

1 Syādvādamañjarī, Kārikā 25

The soul of the Jainas is not so dependent It exercises a full control over the karmic matter and can adjust it in his own interest The Jainas are not fatalists They provide ample scope for free activity.

Further, the Jainas hold that the functions of an agent as well as the experient continue in liberated souls also But, that is merely a theoretical consideration The Siddhas, as the liberated souls are known, do not move from one place to another place Similarly, they do not suffer the modal change also They will remain in the same position and form as they have come to possess once, at the first moment of their liberation It is said that the cognition of Siddhas changes according to the change of object, and Siddhas also suffer the change as their quality of cognition changes But, this point does not prove the existence of any real change in them Moreover, when they are omniscient, knowing all the objects of the past, present and the future simultaneously, the question of change in cognition also does not hold any reason The only purpose of stressing upon the principle of change in Siddhas is simply to apply the three factors of reality in their case also

Moreover, it is controversial whether Siddhas cognize the objects in the same manner as the persons with imperfect cognition

It has an Infinite Plurality

Gautama asks in the Bhagavatīsūtras O Lord ! How many souls are there ? their number is numerable, innumerable or infinite ?

The lord replies ' O Gautama ! they are infinite in number ''

The original text of the above talk maintains the term paryāya in the sense of numerical diversity Gautama asks the number of paryāyas and Mahāvīra replies that it is infinite Thus, the Jaina is an exponent of plurality of souls

The mundane souls are divided into two groups of Vyavahāra rāśi and Avyavahāra rāśi Avyavahāra rāśi means the multitude of souls which have not come out of their lowest state of consciousness The kingdom where they are lying from the time immemorial It is a reservoir of souls living in infinite number with one body It is never exhausted The Vyavahāra rāśi means the multitude of jīvas that have come out from that reservoir and are wandering up and down in the world They occupy one body each The conception of avyavahāra rāśi is comparable with the state of equilibrium of Prakrti in the Sānkhya and undisturbed state of Ālaya-vijñāna in Buddhism

It is co extensive with the Body

We have already discussed different views regarding the size of soul There are many other conceptions, which are as old as the Upanisads They show that the Jaina is not the only upholder of the middle size Below, we give a brief survey of these views

(1) The Kausītaki Upanisad refers to the view that the soul is co extensive with the body it occupies [1] It states that just as a sword pervades the sheath and fire the fire-pit so the soul pervades the body upto nails and hair Jainas also hold the same view

(2) Brhadāranyaka mentions that the soul is as big as a grain of rice or barley [2]

(3) Kathopanisad state, another view that it is as big as the thumb [3]

(4) Chāndogya holds it as big as the span of thumb or the fore finger [4]

---

1 Kausītaki 4 20

2 Brhadāranyaka 5 6 1

3 Katho 4 12

4 Chāndogya

(5) The majority of Upanisads state it as all-pervaqsive.

The above mentioned conceptions in the Upanisads, except the last one, are related with the empirical self only The transcendental soul is without any size

In the scholastic period roughly, we have three views related with the extension of the soul According to the Vaiśesika, Nyāya, Sānkhya, Yoga and the Śankara school of the Vedānta soul is vibhu or contains the biggest dimension. With Nyāya and Vaiśesika the biggest dimension means state of being in contact with all the objects having lesser size According to Sānkhya and Yoga it means all pervasiveness and according to Vedānta it means the state of being above the considerations of size and other limitations Thus, the above systems, though one in not admitting any smaller size in the soul, disagree in the conception of the biggest size also. Nevertheless, they also admit the psychic activity as confined to the body, and they postulate one or the other factor to explain this phenomenon.

Rāmānuja, Mādhva and Vallabha are on the other extreme They hold the discursive self (jīvātman) as having atomic size, i e anuparimāna, while attribute God with all pervasiveness

The Jaina favours the middle position It holds the soul co-extensive with the body When occupying the body of an ant it is as big as the ant, and when pervades the body of an elephant it expands to that extent Thus, according to Jainism the soul does not contain any fixed size It can contract itself and become atomic It can expand itself and become all-pervasive. But, one thing is fixed It has innumerable space-units (pradeśas) Their number is always the same It neither increases nor decreases The same number accommodates itself in a smaller or bigger area Thus, in contrast to the abovementioned two views, we can say, the Jaina does fix any size He holds it variable and flexible On this very point he is attacked by other systems that it would render the soul perisha-

ble But the Jaina conception of permanence is quite different from that of other systems

Yaśovijaya states, that the Jainas are not totally against the all-pervasiveness of the soul [1] The conception of Samudghāta (astral projection) explicitly supports that the soul is all-pervasive as far as its power is concerned In the NyāyakhandaKhādya he confirms that the soul can pervade the entire universe and on the basis of this capacity we can hold it all pervasive But, as far as its activities are concerned it is confined to the body

If we compare this view with the Nyāya and other systems the disagreement becomes insignificant The supporters of all-pervasiveness also hold that the activity is confined to the body only According to the Vedānta the antahkarana, which is a centre of all psychic activities, is coextensive with the body The Sānkhya also holds the empirical self as limited to the body The mind (manas) of the Nyāya is atomic and here, we can say, it differs from the Jaina conception The Buddhist also agrees with the Jaina

Brahmadeva[2] incorporates the views in another way He says that in respect of Kevalajñāna the soul is all-pervasive and in respect of pradeśas it is coextensive with the body

Thus, we have three aspects concerned with the size of the soul

(1) It is coextensive with the body in respect of general condition of pradeśas

(2) It pervades the whole universe (loka) in respect of the capacity of pradeśas

(3) It pervades loka as well as aloka in respect of kevalajñāna

---

1 Nyāya-Khandakhādyatīkā, Kārikā, 70 page 648-649

2 Dravyasamgrahatīkā

The first aspect can be compared with the conception of empirical self of other systems The second aspect is comparable with the Nyāya view of all-pervasiveness The third view resembles the Vedantist conception of without any limitation

Kundakunda supports the conceptions of all pervasiveness as well as that of the middle size on the basis of two different aspects In respect of knowledge the soul is all-pervasive He says

"The soul is coextensive with knowledge, knowledge is said to be coextensive with the objects of knowledge, the object of knowledge comprises the physical and non physical universe, therefore knowledge is omnipresent He, who does not admit the soul to be coextensive with knowledge, must indeed concede that the soul is either smaller or larger than knowledge If the soul is smaller, the knowledge, being insentient, cannot know, if larger, how can it know in the absence of knowledge ? The great Jina is everywhere and all the objects in the world are within him, since the Jina is an embodiment of knowledge and since they are the objects of knowledge '[1]

Ontologically the soul consists of the middle dimensions He cites the example of a sapphire to support this view The sapphire thrown into milk, occupies a limited span of space, but affects the entire milk with its colour Similarly, the soul physically occupies the body only, but can illumine the whole universe He states in clear terms

"The knower has the knowledge, for his nature and all the objects are within the range of knowledge, just as the objects of sight are within the ken of the eye, though, there is no mutual inherence The knower, who is beyond sense-perception, necessarily knows and sees the whole world, neither entering into nor entered into by the objects of knowledge, just as the eye sees the objects of sight The knowledge operates on the objects, just as a sapphire, thrown in the milk, pervades

1 Pravacanasāra, I 24-26

the whole of it with its lustre If those objects are not within the knowledge, knowledge cannot be all pervasive, the knowledge is all-pervasive, how the objects are not existing in it The omniscient lord neither accepts nor abandons nor transforms the external objectivity, he is all around and knows everything completely" [1]

Thus, we can see that the views of Kundakunda and Brahamadeva are based on the theory of omniscience They generally exhibit the Vedantic influence On the other hand Yaśovijaya explains the all-pervasiveness in the light of Nyāya theory

The Aspects of the Self

According to the Vedānta there are three aspects of soul Jīva, Īśvara and pure consciousness of Brahman Brahman is the absolute reality Jīva is personal soul and Īśvara is universal soul The latter two are the effects of avidyā yet, they are included into the six categories admitted as beginningless [2] The other categories are Pure consciousness (Brahman), Difference between Jīva and Īśvara Avidyā and Relation between Avidyā and Pure consciousness But, the absence of beginning does not give them the status of permanence All of them, except the pure consciousness are perishable The Vedānta-conception, in this respect, resembles the Jaina conception of the relation between soul and the karmic matter. It is also beginningless, yet perishable

The Nyāya divides the self into two Jīva and Īśvara Both of them are eternal realities Īśvara is creator of the universe Jīva experiences the fruit of his doings according to adrsta The only difference between the Nyāya and Vedānta conception is this, that the Nyāya holds them as permanent realities while the Vedānta does not recognise anything as permanent except Brahman Īśvara of the Nyāya is free from the laws

1 Pravacanasāra I 27 32

2 Jīvah Īśaḥ viśuddhā cit tathā jīveśayor bhidā /
Avidyā taccitoryogah sa dasmākamanādayah //

that govern common souls The knowledge, will and activity of the common souls are momentary, while those of Īśvara are permanent. Common souls know the object through a contact of sense with the object Īśvara perceives them directly The knowledge of ordinary souls apprehends the object only, while for self apprehension they require another cognition i e anuvyavasāya. The knowledge of Īśvara is self-revelatory Ordinary souls lose their knowledge and other special qualities in the state of liberation, Īśvara holds them permanently

The Yoga does not recognise Īśvara as an ontological reality, but holds it a mere hypothesis for the practice of yoga.

The Sāṅkhya and probably the Vaiśeṣika system before Praśastapāda do not recognize the existence of God They hold that all souls are similar in status as well as nature The yoga system holds Īśvara as a soul with eternal purity. It was never associated with ignorance or passion It is the highest ideal of human aspiration.

The Jaina also does not recognize any existence of God It holds that all souls are fundamentally similar and enjoy the same status and nature. Only the karmic influence, which is a foreign matter, makes them different The theory of evolution, according to Jainism, is the theory of different grades of the karmic influence

The states of the Liberated and the Bound

Generally, all the systems, except those of Cārvāka and Mīmāṁsā, recognise two states of the common soul. According to the Nyāya and Vaiśeṣika the liberated souls are dispossessed of all the special qualities that distinguish a soul from other objects [1] According to Sāṅkhya and the Vedānta the real soul is always free The state of bondage is merely an illusion According to the Buddhist the soul is a stream of

1 Praśastapādabhāṣya p. 281.

successive psychical appearances Liberation means the discontinuation of that stream [1] Nirvāna, as they recognize the liberation, is an extinction According to Jainism moksa or liberation means freedom from the bondage of karmic matter. The person, who, once breaks the contact with karmic matter, is not associated with it again This state is attained through gradual progress attained by 'samvara and nirjarā [2] The *liberated souls attain four perfections* which were lying suppressed so far

The nature of Consciousness (Caitanya)

According to Jainism consciousness is the very nature of the self, continued in every state under liberation of bondage It is found in the lowest stage of the psychical evolution as that of Nigoda as well as in the omniscient It is present in sleep[3] also, otherwise the pleasing experience of sound and comfortable sleep, in the subsequent waking state, cannot be felt This conception is based on the logic that the soul and non soul are fundamentally different. They cannot be interchanged If the soul, at a certain moment, has no consciousness, it would become non-soul, which is against the fundamental conception of dualism Moreover, the object, once without consciousness cannot possess it, as it is in the case of matter

The consciousness though not generated quite a new, is open to change and gradation It is not an unchangeable eternity like cit of the Sānkhya and the Vedānta The Jaina differs from Buddhism also, which does *not hold the factor of* continuity in the successive conscious phenomena. The Jainas hold that consciousness is not merely a chain of successive momentary flashes but a constant factor undergoing various changes. It is a permanent faculty with various manifestation

Pure Consciousness and Jainism

In the logical period the Jainism have clearly discarded

1 Aśvaghosa

2 Tattvārtha 10 2

3, Tattvārthaślokavārtika. p 49

the existence of pure consciousness. They hold that consciousness must have something as its object [1] In the case of self cognition also they regard self as the object But in the agamic period we have certain references where the existence of pure consciousness is recognized

(1) *The Prajñāpanāsūtra* divides upayoga into Nirākārapayoga (inarticulate cognition) and Sākāropayoga (articulate cognition) [2] The term Nirākāra is explained in the logical period, as sāmānyamātra-grahana or the cognition of mere existence [3] But generality also is an Ākāra On this ground Vīrasena interprets Nirākāra as appearance without any object [4] We shall discuss it in the Chapter of Darśana

(2) Akalanka states that consciousness has two forms,[5] the cognition-form and the object-form Cognition-form is like the mirror without any reflection. The object form is like that with reflection Cognition-form is common in all apprehensions, but the object form is different with every appearance The cognition form is pure consciousness But the conception of pure consciousness according Jainism is merely a logical analysis It is not a metaphysical state, as in the Sānkhya and Vedānta systems, which hold it a permanent reality But on discursive level, they also hold that pure consciousness cannot appear alone Appearance is a mixed phenomenon Another difference between Jaina and other systems, in this respect is related with the substratum of these two types of consciousness According to Sānkhya there are two separate entities supporting them According to the Vedānta the former is real and self-supporting while the other is unreal, merely an illusion, based on the former. The Yogācāra admits former as the support of the latter, while the former is self-supported. According to the Sautrāntika

1 Sāstravārtāsamuccaya 387-402

2. Prajñāpanā Upayogadvāra 262

3 Pramānanayatattāloka II. 8

4. Dhavalā p. 38-82

they differ in time only Pure consciousness appears at the first moment and the other in later stages According to Jainism both of them exist in one eternal, but changeable reality and both are equally real

The objects and content of Knowledge

The above discussion leads us to another controversial point of great significance There are two kinds of verbs · transitive and intransitive To know is a transitive verb just like 'to cook' or 'to illumine' A transitive verb must have some object to operate upon Cooking is not possible unless there is some meterial to be cooked. An illumination is not possible unless there is something to be illumined The object also is one of the means that helps in operation of a transitive verb

The Mīmāmsā system follows a quite realistic attitude in this respect and admits the object, not only a means of knowledge, but also holds that knowledge operates on the object and generates in it a quality of manifestedness (prākatya), just like in the act of cooking the quality of moisture (vikleda) is produced in rice or grain Other non Jaina systems also do not find any difficulty as they admit object also as one of the means of knowledge in one or other way

The Jaina explanation to this problem is this, that knowledge must have something as its object. But, it is not the same as the physical object We may call the object of knowledge as its content, inorder to distinguish it from the material object The jar which qualifies the cognition of jar (ghata-jñāna) is not the same as the material jar The cognition of jar (ghata jñāna) is a mental phenomenon, while the external jar a physical. The difference between mental and physical worlds is clear in other cases also The physical approach to an object is quite different from the mental approach The mental approach does not possess the external object as its destination, while the physical approach does The destination of mental approach is the mental image The same is

the cause of memory After sensation the mind begins to construct images, corresponding to the external object These images are modifications of consciousness called jñeyākāra. Akalanka explains it in the following way :

The reflection in a mirror is just like its prototype But, the latter is not the content of mirror The mirror contains the reflection only. Similarly, knowledge contains the images or concepts only They distinguish one cognition from the other, and not the physical objects It is immaterial whether those concepts resemble the external objects or depend upon them We have the concepts of past and future objects also Some of them are real, others mutilated or disfigured, others are merely fanciful

The theory of the two forms of jñānākāra and jñeyākāra needs further elucidation just to avoid confusion with other systems The Yogācāra admits that the knowledge itself appears into the forms of subject and object, and the external objects do not exist at all The Jaina view is different from it It holds that the external physical objects exist as they appear But, they do not appear as the content of knowledge. The contents of knowledge are subjective while the material things are objective The Sānkhya and Vedānta systems hold vṛtti as taking the form of object But, that is a real physical transformation The antaḥkaraṇa of the Vedānta and buddhi of the Sānkhya are material objects The consciousness or caitanya of the Jaina is not material It is not transformed in the shape of the object Jñeyākara means the state of being qualified *with the content It is just like the mirror with* reflection The Jaina position differs from the coordination (tadākāratā) of the Buddhist also The Sautrāntika holds that the jñāna is coordinated with the object. The Jaina admits that it is mere attention of the object The Vedānta and Sāṅkhya hold pure consciousness and vṛttijñāna as representing the jñānākāra and jñeyākāra respectively. But, according to Jainism they are not two separate entities. They are one and the same thing The division of two forms is merely logical

Thus, the content of the knowledge is not something different from knowledge itself It is the qualification of knowledge The Vedānta and Sānkhya accept a separate existence of consciousness, which is pure and unqualified The Jainas do not favour this view They hold that consciousness must have some content or qualification, in all its states

If we leave aside the grammatical conventions, which sometimes lead to confusion in the domain of philosophy, the question does not arise at all It arises only in the act theory of Mīmāmsā, which has its own explanation According to Jainas different cognitions are mere states or modes of the soul, just like coil and straightness of a snake Those states may refer to particular object at a particular moment, but do not require the object as an essential cause Mere reference cannot confer upon the obj ct the credit of causation

Functions of Consciousness

The modern psychology divides consciousness under three functions knowing, feeling and willing Gautama in his Nyāyasūtra enumerates six functions as the sings of the self [1] Out of them jñāna is same as knowing in the modern psychology Sukha (pleasure) and Duhkha (pain) are included into feeling, and Icchā (desire), Dvesa (hatred) and Prayatna (volition) are only different modes of willing Abhidharma divides these functions into four skandhas or groups They are Vedanā (feeling) Samjña (ideas) Samskāra (volition) and Citta Vijñāna (pure consciousness, without content) [2]

The Jaina division, to some extent resembles that of Buddhism The Jaina technical term for Citta or pure sensaction is Darśana, for Samjñā it is Jñāna, for samskāra it is Moha Vedana is the same as in Abhidharma Cetanā or Caitanya is the common cause of all these functions. According to Jainism these four functions are related with the self

1 Nyāyasūtra 1 1 10, Vaiśeṣikasūtra 3 2 4

2 Stcherbatsky Central Conception of Buddhism, p 15

while according to Buddhism they are separate elements grouped together as Skandhas for convenience. They do not come from or belong to any common entity

Out of these four functions Darśana and Jñāna are natural characteristics of the soul and exist in the state of liberation also. The remaining two functions, that is Vedanā and Moha are the result of karmic influence They exist in the state of bondage only Mohanīya is included into four ghātikarmans, which effect the natural qualities of soul Vedanīya is placed into aghātin karmans, which do not have any direct bearing on the virtues of soul They are mainly concerned with the physical body Desire, will etc are the result of Moha. They are accompanied by pleasure or pain Vedanīya is mere feeling It is congenial or reverse according to the physical adjustment The agreeableness or disagreeableness when accompanied by Moha, becomes intense

Bliss is not a Feeling

We have stated before 'Infinite Bliss' as one of the four Infinites, existing in the liberated souls But it is not the same as pleasure They differ from each other fundamentally Pleasure results from the attainment of external objects which are desired or liked or which are congenial to our physical existence Bliss is not produced It is natural in the soul manifesting itself at the disappearance of Mohanīya karman It corresponds to the pure Ānanda in Brahman of the Vedantist, and pleasure corresponds to the result of Dharma (adṛsta) as accepted by the Nyāya Bliss is more of a negative nature, resulting from the destruction of worldly pains Pleasure has a positive nature, resulting from the worldly gains.

Feeling in the state of Arhatship ·

There is one more point that requires clarification. In the

state of Arhatship or Jīvanmukta, Mohanīya disappears totally while Vedanīya contiues, which can prodnce pleasure and pain in that state also. If it is said that pleasure and pain are generated by the presence of the desired and undesired objects respectively, they are not possible in the state of an Arhat, who has no desire at all on account of total destruction of Mohanīya For this, our reply is, that congeniality or reverseness to the physical structure also sometimes produces pleasure and pain An Arhat also feels the pain of pricking a nail into his body and the pleasure of soft touch The only distinction between him and a layman is that he is not affected or delighted on such occasions, while the latter does The distinction between knowing and feeling in the case of an Arhat, is very minute We can explain it in the following way .

The feeling of pleasure and pain can be divided into two types mental and physical Passion, hatred, love, anger and all other psychical states produce the first kind of feeling and it is the result of Mohanīya karman, which does not exist in Arhats The feeling generated by the effect of bodily states, such as disease, heat or coldness, hurt etc constitutes the second type, which results from the presence of Vedanīya karman This feeling exists in the case of Arhats also It is inevitable with the existence of body An Arhat knows the pricking of nail in the body of other person as well as in his own But, he does not feel it which is confined to his body only This constitutes the difference between feeling and knowing

Feeling and Knowledge

Dharmakīrti[1] identifies feeling with knowledge He says that knowledge and feeling are not different from each other as they are produced by the same cause In his view the difference in effect must have difference in the cause The Jainas hold

1 Pramāṇavārtika II 251

that knowledge and feelings are two different modes of the same soul They are not identical Dharmakīrti's view is mainly based on the principle that unity of cause must have the unity of effect The Jainas regard that this principle does not hold good in all cases When a jar is broken, the cracking sound and the broken parts are produced simultaneously by the same cause But, thay are not one and the same thing [1] More over, it is wrong to hold that there is no difference in the cause Feeling is produced from the presence of Vedanīya while knowledge is the result of the removal of Jñānāvaraṇīya and Darśanāvaranīya. No doubt soul is the common cause in both cases, but that does not constitute the entire causation. There are many other factors involved in it.

Knowledge and feeling differ in their appearance also Feeling appears in the form of pleasure or pain while knowledge appears in form of experience of an object Feeling is the object of liking or disliking as the case may be, knowledge in its pure state is above from these subjective considerations

Further, knowledge follows the object A jar cannot be known as a cloth In the case of illusion also certain objective qualities play an important role But, this is not the case with feeling It is not objective, but subjective Fire produces happiness in a person shivering with cold, but, the same is unpleasant to a person perspiring with scorching heat It follows that feeling does not depend upon the object but on the experient

As a matter of fact feeling is the subsequent stage of knowledge When our body is touched with a hot iron the awareness of heat is not feeling, it is knowledge At the second stage we feel it unpleasant or pleasant as the case may be. Sometimes we are indifferent This feeling of pleasantness, unpleasantness or indifference is beyond the scope of knowledge

---

1 Astasahasrī p 78

The Nyāya[1] and Vaiśeṣika[2] also accept the difference between feeling and knowing They are separate qualities inhering in the soul Buddhi is a phenomenon resulting from the contact of senses with the object Pleasurable and painful feelings are the results of Dharma and Adharma known as Adṛṣṭa Adṛṣṭa also inheres in the soul, but according to Jainism the soul itself takes the modes of different feelings The difference between the two notions is the same as exists regarding the position of soul and knowledge The Sāṅkhya also holds feeling as the effect of Prakṛti but, different from knowledge As far as the ontological position is concerned no system holds any material difference between knowing and feeling But, all the systems, except the Sautrāntika admit a difference between them, in the case of functions

In the ancient Buddhism also this distinction is clearly stated Majjhimanikāya[3] illustrates the distinction in the following way In case of two sticks rubbed together, heat is produced simultaneously, so Vedanā takes place simultaneously with sparśa, for they are produced from the same cause

Consciousness and Upapoga

The first two functions of consciousness, namely perception (darśana) and ideation (jñāna) are known in Jaina terminology as Upayoga It is a mode of the soul related with consciousness[4] The term Upayoga literally means a relation by coming near, expressing the relation of the object with knowledge by coming into contiguity [5] This relation is not a contact as the Nyāya holds According to Jainism the only thing that is required is the removal of obscurance The soul is by nature an illuminer The object is by nature open to be illumined This relation of

1 Kārikāvalī 145
2 Ibid
3 Majjhimanikāya
4 Sarvārthasiddhi 2, 8 9
5 Tattvārthabhāṣyaṭīkā (S S Gaṇin) II 8,

the illuminer and illuminated is obstructed by the karmic veil There is no other sort of distance between the two but, the obstruction of karman As soon as it is removed, they come into natural relation Upayoga means the establishment of this relation The soul does not require any external means to illumine the object. They are helpful in removing the obstruction only It means, Upayoga is the removal of this obstruction In its positive sense it is nothing but the soul Fire is naturally possessed of the power of burning But the application of that power depends upon the coming of fuel into contact with it Fuel does not generate the power or anything else Similarly, the object does not generate consciousness or upayoga

Siddhasena defines upayoga in two ways[1] .—

(1) Firstly, upayoga means possession It is possession of the stages of jñāna and darśana in their limited sphere of objectivity by consciousness The consciousness, which is a constant characteristic of the self, manifests itself into the stages of jñāna and darśana This manifestation is upayoga But, this definition does not include the upayogas of kevalajñāna and kevaladarśana as they are always manifest They are constant Siddhasena G gives another definition for the inclusion of constant upayoga

(2) According to this definition Upayoga means attention of jñāna and darśana towards the object This definition can be applied to the case of constant cognition also

Pūjyapāda defines upayoga as the mode of consciousness caused by two categories of means [2]

Akalanka[3] developing the idea of Pūjyapāda states that it is a mode of the cognizer, related wi h the consciousness,

---

1 Tattvārthabhāsyatīkā II 8

2 Sarvārthasiddhi II 8

3 Tattvārtharājavārtika II 8

occurring at the possible presence of external and internal means Akalanka stated all the factors pertaining to Upayoga The first question is, what is upayoga ? Akalanka replies that it is a mode of the cognizer We have already stated that Jainism classifies reality in two fundamental categories, viz., Jīva and Ajīva The three categories of Pramāna Pramātā and Pramiti, stated by Vātsyāyana come into the category of Jīva and the fourth cate ory of Prameya is Jīva as well as Ajīva The Jainas hold that it is one and the same thing that undergoes different modes and takes the positions of agent instrument and the result of knowledge The second question is "Do the Jainas admit every mode of the soul as upayoga ?" Akalanka replies in the negative Every mode is not upayoga, but only that which is related with consciousness As a matter of fact consciousness or caitanya is power and upayoga is its application This is exactly what is meant by the literal sense of the term The third question is, "what are the causes of Upayoga ?" Akalanka replies that there are two types of causes External and Internal Each of them is further divided into two Inseparable and separable Thus there are four types of sources :

(1) External inseparable (bāhya ātmabhūta)—Physical senses They are external, because they are material and different from the soul They are inseparable because they cannot be separated from the body, which is one with the soul as long as it is not liberated

(2) External separable (bāhya anātmabhūta)—The object, light etc which are external as well as separable

(3) Internal separable (ābhyantara anātmabhūta)—The matter constituting physical mind which is the material cause of thinking etc It is internal yet separable from the soul

(4) Internal inseparable (ābhyantara ātmabhūta)—Bhāvayoga or psychical activity of the soul resulting from partial or complete destruction of the obscuring karmic matter

All the above mentioned four types are not essential every where In certain cases all are necessary, in others, three, two or even one can do The fourth is essential everywhere The same is the efficient cause or jñāna

Vidyānanda[1] refers to the two varieties of upayoga, viz, kṣāyika resulting from the total destruction of obscurance and kṣāyopaśamika, resulting from partial destruction The first variety does not require any external or separable means It solely depends upon the fourth type of causes, which is always present On this ground the two types are described as permanent cognition (nityopayoga) and impermanent cognition (anityopayoga) kṣāyika upayoga is permanent, once appeared it never vanishes, kṣāyopaśamika, on the other hand is impermanent It appears and vanishes according to the external and internal conditions But, it should be noted that this temporariness does not mean total disappearance It only means a change in respect of objectivity intensity, kind etc (as to depends on the proportion of the Karmic veil) These two types can be compared with the light of the sun and that of a candle respectively The light of the sun pervades the whole region simultaneously It does not require any movement from one place to another place for illumining the objects On the other hand the candle light is capable of illumining the objects placed in a narrow region If we want to see the things outside that region, either we have to move the candle or bring the objects within that region It can illumine those objects gradually The Kṣāyika upayoga is like the sun It is generated at the total destruction of karmic veil The soul with its nature of consciousness begins to illumine all the objects simultaneously It does not require any order to reach them. It is unlimited or infinite Kṣāyopaśamika upayoga is limited. It reaches the objects generally by order and has to leave the first object before reaching the other This is why it is held as changing while the former as constant

---

1 Tattvārthaślokavārtika II 8

Two Upayogas do not occur simultaneously

All the systems agree that two cognitions do not occur at one and the same moment But, they give different explanations for it The Nyāya system explains it on the ground, which is atomic It cannot contact two objects simultaneously The Vedānta and Sānkhya explain it on the ground of Vrtti (mode) The Bauddha also admits the theory of tadākāratā (co-ordination), which explains the above fact According to Jainism an omniscient apprehends all the objects in one upayoga He does not require further upayogas to cognise other things The objects of all the three times and the entire universe appear in one and the same cognition But, the case of imperfect knowledge is different It cannot focus on two objects simultaneously [1] One cannot have the attentions of cold and hot at one and same moment It does not mean that two things are beyond the scope of one attention We can have the attention of army which includes all the parts of it But, the attention of army as related with collective noun is quite different from that individual parts One cannot have the elephants and horses as the objects of one attention individually Similarly, one object having the characteristics of hot and cold can be focussed in one attention, but not the two characteristics considered individually

The principle of single upayoga at a time is not confined to the cognitions generated by the senses or mind only The supersensual cognitions of avadhi and manahparyāya also have single focus at a moment The case of omniscient also is not exempted from this rule Kevalins also, are generally accepted as holding one upayoga at a time But, the objective sphere of that upayoga is so vast that the above rule becomes insignificant We shall discuss this problem in the chapter of kevalajñāna

Identity between Soul and its function

We have already discussed the question of identity between

1 Viśesāvaśyakabhāsya G 2439 43

soul i e the agent and the instrument of knowledge It points out to the fact that soul is the only essential cause of cognition But, that identity is not confined to the agent and instrument only The Jainism holds it between the cause and effect also Thus, knowledge is not totally different from the soul

We have stated before that the Jaina does not believe in pure existence or the existence as a separate category attributing other things with the status of existence According to Jainism, existence means association with some purpose Purposiveness is included into the very nature of every existent The soul is associated with the purpose or activity of knowledge Thus, the very existence of soul means its function of cognition For instance, the existence and illumination are not two separate things in the case of light They are identical with each other The apparent difference is based on different relations In relation to itself the light exists In relation to an object it illumines Similarly, the soul exists in relation to its own person, and it cognises in relation to objects The same act is recognised as shining when related with the personal appearance of a luminary but, it is illumination in relation to the things under it The same utterance is preaching as well as speaking in different relations Burning is not different from the very existence of fire Similarly, the existence of soul means the act of knowing

Further, cognition is a manifestation of the self It is its self expression Every thing manifests itself into this or that form The earth manifests itself into the form of jar, cup etc Those forms are not different from the earth Similarly the cognitions of jñāna and darśana are manifestations of the self They are not separate from the latter

Akalanka stresses upon this identity on the basis of Evaṁbhūta naya,[1] the view-point that regards actual function denoted by a particular connotation, as an essential condition for that particular designation. According to it, a student does not

1 Tattvārtharājavārtika 1 1 26, page 6

deserve that calling when he is on leave or not actually engaged in study A fire is not fire unless it produces heat or burns something Similarly, a soul is not soul unless it knows something

Vidyānanda[1] maintains that term Jñāna has three senses—Apprehension, the power of apprehension and the cogniser Ontologically, they do not differ from one another But, when considered epistemologically or with a view to point out some distinction, they are relatively different He cites the example of fire There are three aspects in it The fire as substance, the fire as power of burning, and the fire as act of burning We say, "The fire burns" The fire is agent, its power of burning is instrument and burning is action Similarly, the soul is agent, consciousness or the power of knowing is the instrument and knowledge is the act This explains the experience of difference among the three categories, actually they are one and the same thing Vidyānanda's expression of "svavivartavivartinoh" is very significant in this respect It shows that the soul or consciousness does not leave its original state while engaged in the function of cognition A snake is always snake whether it is in coil or straight Similarly a consciousness is always so, whether it knows a jar or cloth The word vivarta is not used here in the Vedantic sense of the difference in reality, but, in the sense though both states stand on the same level of reality, one is changing and the other is continued

Jinabhadra gives three derivations of the term jñāna which explain its different positions ultimately leading to their identity with the soul[2] According to the first derivation jñāna means the process that leads to apprehension (jānāti iti) It is that function of soul which leads to the appearance of an object,

1 Tattvārthsślokavārtika p. 58

2 Viśeṣāvaśyakabhāsya p 80-81

The same is known as upayoga Vidyānanda holds that the jñāna is power (labdhi) and not upayoga[1] Devasūri[2] rejects this view and holds that labdhi cannot be the efficient cause of knowledge The efficient cause (karana) means that which has the effect as its next stage The labdhi and knowledge are not successive stages They are mediated by upayoga So, the upayoga only can claim to be the efficient cause of knowledge But, the above objection is not very serious Upayoga is the function of consciousness, and a function is not considered as an intervention between cause and the effect The later logicians have changed the definition of karaṇa accordingly They hold that efficient cause is karana only when it is functioning However, the function known as jñāna is not different from the soul The second derivation points out to the cause of knowledge (jñāyate anena) It is interpreted as the kṣaya or kṣayopaśama of the corresponding obscurance in its positive sense, it is also not different from the soul. The third derivation points out to the substratum (jñāyate asmin) It is nothing but the soul, where the quality of cognition subsists Thus, jñāna in its all the three aspects is nothing but soul

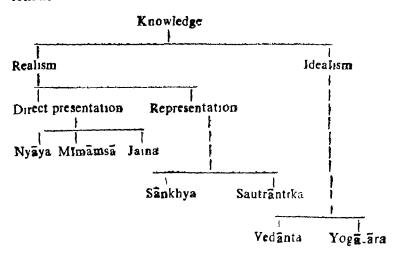
Relation between Subject and the Object or Proper Epistemology

The definition of knowledge was analysed into three parts The first part was related with the metaphysical position of knowledge, which has been already discussed We have known that knowledge is a function of consciousness, that is, the soul Now, we shall try to know what sort of function it is In other words we shall try to find out how a subject comes in relation with the object, and thus, we enter into the second phase of the problem, which is the problem of epistemology proper

---

[1] Tattvārthaślokavārtika 2 18 1, p 327

[2] Syādvādaratnākara p 49-50

The relation between subject and object presupposes the existence of both the factors But, the Indian as well as the Western systems hold different views regarding it Some of them hold subject as the only reality, while others resort to the object only There are others who hold both of them as real or unreal. The second point of controversy is whether the subject is related with the object directly or through a via media Amongst the Indian systems epistemology follows metaphysics First, they fix up a particular notion regarding the nature of universe and then explain the subject object relation in consonance with their metaphysical conceptions Epistemologically, we can divide the Indian systems as follows —

The Existence of Subject and Object ·

Before discussing the relation between subject and object we have to ascertain the real nature of these two notions As far as phenomenal appearance is concerned both of them appear distinctly There are no two views regarding it But regarding their real nature there is a lot of controversy

(1) The Advaita Vedānta holds that external objects do no exist independent of the subject They are illusary projection

subsisting in the latter The subject has a real existence while the object has phenomenal existence

(2) The Yogācāra maintains that the object does not exist at all The subject itself appears into the two forms of subject and object

(3) The Mādhyamika holds that the subject and object both are phenomenal

(4) The realistic systems on the other hand, hold independent and a real existence of both the subject as well as object But, they also hold divergent views regarding their actual nature According to the Buddhist the object is absolutely particular without any mixture of generality which is purely subjective According to Sānkhya it is general The others hold it as a combination of both. The Jaina holds that the object exists independent of the subject and possesses the characteristics of generality as well as particularity relatively

The main objection against the idealist systems is this, that the apparant diversity in cognition can not be explained without diversity in the objects If the objects do not exist at all or do not possess real existence, where from this diversity comes ? The example of dream also cannot explain it, because, the dreams are not absolutely unconnected with the objective reality The world of dream is composed of only these objects as are already experienced The only difference is that they appear in the relations different from their real existence The past impressions also cannot explain this diversity as the diversity in impressions also must have some cause behind it Ultimately, we shall have to admit some external cause responsible for diverse congnitions and impressions

Further, we observe a lot of difference between the subjective and the objective appearances The appearance of pleasure pain etc is subjective It differs with the subject. No-two persons feel alike But, the appearance of jar, i e

objective appearance is one and the same in spite of the difference in cognisers Objective appearance changes with the change of object The subjective appearance on the other hand, changes with the change of subject The idealist cannot explain this difference between the two appearances

The Jaina is an empiricist He holds that everything that is apprehended must have objective existence He differs from the realistic Buddhism also, which holds the notion of class as merely conceptual On the other hand he discards the Sānkhya view also, which holds the notion of particularity as merely conceptual The Jaina holds that the aspects of generality and particularity, both are real and objective Both of them exist in each and every object

Now, we come to the question of relation between the two According to the Advaita Vedānta the object is related with the subject through the mode of antahkarana The antahkarana goes out through the medium of senses and transforms itself into the form of object This mode of antahkarana destroys the obscuring ajñāna, lying with the consciousness conditioned by the object This results into the appearance of jar which was projected by avidyā

According to Yogācāra this relation means appearance of the subject in the form of object

Amongst realists the Sautrāntika and Sānkhya are the advocates of representation theory The Sautrāntika holds that Jñāna takes the form of object This he calls tadākāratā (coordination) Thus, cognition of jar means the coordination of jar by jñāna The latter does not reach the object directly, but gets its coordination and can infer the existence of object, through it The Sānkhya holds that the object is reflected into the mode of buddhi Cognition means the apprehension of that reflection only In the vrtti of Vedānta the contact with the object is real In the case of Sānkhya it is merely a reflection Thus, the buddhi is not able to reach the object directly.

The other realistic systems do not believe in the theory of representation They hold that the object is presented to the subject directly But, the presentation is not one and the same in all systems

(1) The presentation according to Nyāya means physical grasping The term upalabdhi used by Gautama, Vātsyāyana and Vācaspati signifies the idea Udayana has substituted it by paricchitti (measuring) which also denotes the same thing The Nyāya is very particular about its theory of contact Cognition means the contact of the soul with the object through mind The soul, according to Nyāya is all pervading It is always in contact with the objects far and near But, that kind of contact is not sufficient for cognition. The contact that results into cognition must be through the mind The soul is united with the mind, the mind with the senses, and the senses with the object Thus, in the case of perception it is a four-fold contact In the case of feelings it is two-fold i e the soul is united with the mind But, the contact between senses and the object is not same in all the cases In the perception of a substance it is unity (samyoga) In the perception of gunas it is united—inherence (samyukta samavāya). In the case of generality existing in the gunas it is united-inherent inherence (samyukta samaveta - samavāya) In the cognition of sound it is inherence In the case of generality existing in the sound it is inherent inherence (samaveta samavāya) In the cognition of non existence it is merely a qualification (viśesanatā) Though the Naiyāyika is very particular in establishing some short of physical contact between subject and the object, yet, his theory of six-fold contact is so generous that it can establish the contact anywhere.

The Mīmāṁsaka also supports the theory of contact and all-pervasiveness of the soul But, his idea of knowledge is different from the Nyāya, He holds knowledge not as grasping

but as generating the quality of manifestedness (prākatya) on the object

The Jaina, in accordance with his notion of limited size of the soul, does not believe in the theory of contact or grasping He contends that the soul is confined to the body, while knowledge can cover the whole universe The relation with the object means simply illumination of the object The sun while sticking to its own place illumines the earth It is not necessary for him to stay with the object of its illumination Similarly, the soul does not come into direct contact with the objects, nor they are represented by via media, but illumined by the soul when the obscurance of karmans is removed Thus, according to Jainism knowledge means the removal of this obscurance which naturally results into the illumination of an object Further, this illumination is not a quality generated in the object as the Mīmāmsaka holds The knowledge is totally a subjective phenomenon Illumination also is the function of soul The Jaina term for it is upayoga (attention) The main objection against the Mīmāmsā is this, if the quality of manifestedness is produced in the object, the latter should be apprehended also by the person who is not attentive On the other hand the effect of manifestation by a particular subject is confined to that person only In the case of light where the illumination is an objective phenomenon the illumined object is open to the vision of every body The objective phenomenon of touch is open to everybody's apprehension But the quality of manifestedness generated by A is not open to B It is therefore, purely subjective

This Jaina position is unique in this respect It admits neither reflection, nor modification The illustration of the sun also does not explain the position fully Kundakunda cites the example of sapphire placed into milk The sapphire makes the milk appear green without pervading the entire area But, this example also does not explain the phenomenon of illu-

mination as an individual factor related with the subject only

Kundakunda's View Explained

Kundakunda maintains that whatever knows the object, is knowledge It modifies itself and all the objects stand in knowledge The two commentators, Amrtacandra and Jayasena take different courses to explain it Amrtacandra takes the position of Sautrāntika and holds that knowledge takes the form of object This change in form is caused by the object, and consequently the latter stands in knowledge Standing in know edge according to this interpretation is to be reflected in knowledge

But this view goes against the Jaina position in two ways Firstly, the Jainas do not admit the knowledge as taking the form of object The Jaina logician have criticised the Sautrāntika bitterly, on this very issue, Jñeyākāra, as we have already stated, is not a mode of jñāna but, the state of being qualified Secondly, the Jaina does not admit object as the cause of knowledge, to which the above interpretation naturally leads

Jayasena's interpretation is more logical He holds that the statement that all objects stand in knowledge should not be taken in literal sense. It is only an allegorical statement just as we say that mirror contains the jar As a matter of fact the mirror does not hold the jar but, only gets its reflection Similarly, the object does not stand in knowledge It is only manifested in it He only means that a cognition never appears without having an object as its datum Whenever there is a cognition it must be associated with some object Thus, an object in the form of datum must stand in knowledge. It does not mean that Kundakunda is in favour of the theory of representation This confusion rises from the Jayasena's simile of mirror But, we should note that Jayasena writes "ādarśa bimbamiva" and not "pratibimbamiva" He does not say that the object stands in knowledge just like the reflection of an object. He says that the object itself stands in the mirror

The reflection is only a via media Similarly, the object itself stands, in knowledge through its via media of objectivity The word 'vyavahārena' is significant here He means by it that the above view can be held in a discursive way only Actually, the position is quite different

Kundakunda himself has stated the actual position by saying "The knower has knowledge for his natvre and all the objects are within the range of knowledge just as the objects of sight are within the ken of the eye, though there is no mutual inherence "

' The knower, who is beyond sense perception necessarily knows and sees the whole world neither entering into nor entered into by the objects of knowledge, just as the eye sees the objects of sight [1]

"The knowledge operates on the objects, just as sapphire thrown into milk, pervades the whole of it with its lustre "[2]

As a matter of fact, Kundakunda analyses the problem in two aspects The knowledge as power and the knowledge as function As far as the knowledge as power is concerned it is confined to the body only, and we cannot say that objects stand into knowledge But, as regards the function it is not limited, just as a lamp has its function of illumination beyond the place it occupies, knowledge also covers the entire universe with its function

It can be further asked that knowledge is either instrument or agent In both cases its operation is possible only at the spot of its existence When the soul has a limited size the cognition of distant objects is not possible This question does not arise in the case of Sānkhya, Vedānta, Nyāya and Mīmāṁsā, because they hold soul as omnipresent and maintain different theories to establish its real contact with the object

Kundakunda analyses the question in two view-points of popular aspect (vyavahāra drsti) and that of real aspect

---

1 Pravacanasāra I 29

(niścayadṛṣṭi) According to the former the soul is co-extensive with knowledge and knowledge is co-extensive with the object. In the case of omniscient the object of knowledge comprises the whole physical and non-physical universe therefore, knowledge is omnipresent He who does not admit the soul to be co extensive with knowledge, must concede that the soul is either smaller or greater than knowledge If the soul is smaller, knowledge being insentient cannot know, if greater, how can it know in the absence of knowledge ? The great Jina is every where and all the objects in the world are within him, since the Jina is an embodiment of knowledge and since they are objects of knowledge

In this view Kundakunda, under the influence of the Vedānta, has made an attempt to reconcile the Jaina view of the limitedness of the soul with the Vedānta But it has resulted in a confusion and the Jina position regarding the theory of knowledge has become rather indefinite None of the later scholars has appreciated this view and has supported the theory of presentation regarding knowledge

According to the real aspect the knowledge and object are separate from each other They are defined differently They are not co-extensive. They are related in a subject-object relation, without any physical mixing

The Object of Knowledge

The third point in the definition of knowledge is related with its object. According to the definition of Yaśovijaya the knowledge illumines the object as well as the self

The Nyāya holds that knowledge manifests the object only. It cannot reveal itself. The knowledge of a jar can be known by a second knowledge, which is called Anuvyavasāya or afterthought. The Nyāya theory is based on the contention that nothing is cognized unless it comes into contact with the soul through mind This rule is equally applicable to the external as well as the internal objects. Even the attributes of soul, such

as pleasure, pain, desire etc are not known until the mind comes into their contact Knowledge, according to the Nyāya, as has been stated before, is grasping in the physical sense This grasping implies difference between the object grasped and that which grasps The factor of grasping which is another name of knowledge, can not be grasped by itself It requires another knowledge to be grasped

The main objection against the Nyāya, advanced by other systems, is that the contention of after-thought leads to regress ad infinitum If the cognition of jar requires another cognition to be cognized, the second cognition would require a third one and so on The Nyāya replies to the objection that the judgement of the existence of jar stands in need of the apprehension of jar only The second judgement, regarding the knowledge of jar requires another knowledge to apprehend it It is not necessary for the first judgement that its knowledge must be cognized The regress ad infinitum is applicable only if the first judgement is impossible without the second and second without the third In the present case first judgement occurs with cognition of the jar without waiting for its own apprehension The Jaina contends that no judgement can be confirmed unless its source is apprehended

The Bhaṭṭa school of Mīmāmsā goes a step further and holds that the knowledge of object i e. pot, is not perceived even at subsequent moment It is never directly known, either with the object or at a subsequent moment of reflection. The dictum runs, "Just as the tip of a finger cannot touch itself, so knowledge cannot know itself by itself" Knowledge is known, however, through inference In order to explain the quality of manifestedness (jñātatā) abiding in the object we must suppose, for want of any other explanation, that there was such a thing as knowledge of the object Knowledge, therefore, is never known directly, it is inferred through the quality of knownness, that exists in the object and is experienced in the appearance of the pot [1]

1 Bhāṭṭacintāmaṇi, p 18

Prabhākara disagrees with Kumārila and holds every cognition as self illuminative. He maintains that each and every apprehension is constituted of the three factors of knowledge, the self and the object He calls it as trīputī-pratyakṣa.[1]

Murāri Miśra on the other hand holds that after the cognition of pot, there is an after-appearance which has the above mentioned three factors as its objects [2]

The Advaitins do not accept any of these positions. Against Bhatta they argue The Bhattas seem to think that, as a result of the knowing activity of the self the object (the pot) comes to acquire the quality of being known which is similar to its other qualities of size, colour, etc and that the knowledge of the pot is to be inferred from this objective of quality But, this theory is unintelligible, because, we cannot understand how the knowing activity of the self should be able to endow the object with the quality of knownness, which is to be conceived as objective like the properties of colour, size, etc It is contradictory to think, as the Bhattas do, that knowledge is the activity of the self, and yet, the result of this activity (viz knownness) is an objective characteristic on a par with colour, size, etc The result of the activity of the self must be in the self and not in the object, that is, it must be subjective and not objective The attempt to infer the knowledge of an object from any objective characteristic is, therefore, doomed to failure Consequently, the theory of the Bhaṭṭas is untenable

As against the Naiyāyikas, the Advaitins argue that the theory that knowledge known in a subsequent reflective knowledge involves a great difficulty To suppose one knowledge to be the object of another knowledge is to hold that two states of knowledge exist together at the same time, which is inconceivable It faces one more difficulty The Nyāya holds that the subsequent reflective knowledge, in which the previous knowledge is known as an object, is a self-conscious judgement of

1 Bhāṭṭacintāmaṇi, p 18.

2 Ibid,

the form, "I know the pot (ghatam aham jānāmi)" or what is the same as "I possess the knowledge of pot" (ghaṭa jñānavānaham). In such a case, the knowledge (of the pot) comes to be perceived as a quality inhering in the self The self is directly perceived, and knowledge is perceived indirectly through perception of the self In the Nyāya scheme of relations between the mind and the percept, already explained, the relation between the perceiving mind and this knowledge falls within the class of samyukta samavāya i e inherence in the conjoined. For, in this case first there is a direct connection of mind with the self, and then, through the self with the knowledge inhering in it But, this account of the Nyāya does not satisfactorily explain the knowledge of knowledge The self according to the Nyāya has many qualities inhering in it and all of them are not held to be perceived in the perception of the self As the attribute of a self is not necessarily perceived, therefore, in the perception of the self, it is of little help to say that knowledge is perceived as being an attribute of the perceived self For, even then, to answer the question why the attribute knowledge should be perceivable, whereas some other attributes of the self are not perceivable, the Nyāya must say, because knowledge is an attribute of the nature of which is to be perceived "If so, the Vedāntist asks, what harm is them in supposing that it is the very nature of knowledge to be perceivable, they gain little by resorting to the round about way of explaining that knowledge is perceived as an attribute inhering in the self, which is perceived by the mind

The Vedāntins themselves hold that it is the nature of knowledge to be self manifest When the pot is known, the knowledge of the pot also becomes manifest at that very moment The self manifesting the nature of knowledge is regarded by the Vedāntins to be a natural subjective characteristic, which, therefore, cannot be classed under immediacy (pratyakṣatva) as pertaining to objects As Mādhavācārya puts it "Things like pots are perceived as objects But knowledge being self-manifest

cannot be regarded as an object of perception."

The Jainas also hold knowledge as self-manifest. It is like the lamp which illumines the object as well as itself. The self-manifestation and the manifestation of the object are not two functions It is one function, where all the three factors of knowledge, the self and the object appear simultaneously

The Jina Stand point clarified

The theory of manifestation or illumination implies that our knowledge solely depends upon experience Whatever we know is given, and enjoys an existence independent of the mind Not only the substances or physical qualities but the relations, class concepts and all other categories have their objective existence

According to Jainism a thing is possessed of an infinite number of attributes and characteristics Out of them certain qualities are natural (svabhāva) while others are derivative (Vibhāva) i e. caused by external association Consciousness in Jīva is a natural quality It is neither produced nor destroyed. The Jīva does not depend upon any external factor for its possession. But the possession of divine or human body is not independent The Jīva depends upon pudgala or other factors for their possession. They are not natural. Similarly, pudgala has corporeality as its natural quality But, its transformation into a physical body is derivative According to the Vedānta, the natural qualities are real, while others unreal. But, according to Jainism, there is no difference between the two as far as reality is concerned Perishability or permanence have no value in this respect Everything that exists, temporary or permanent, natural or derivative, is on the same level as far as reality is concerned All of them are objective and external.

Reality is not confined to the Existence only

Further, the Jaina does not believe that reality is confined to the existences only; which is only an aspect of it. The reality

consists of many other aspects also in addition to the existence. The aspects of existence and non-existence are governed by four factors They are Substantiality (Dravya) Space (Kṣetra), Time (Kāla) and State (Bhāva) Everything exists in relation to its own substantiality, space, time and the state The same thing does not exist in relation to the substantiality etc possessed by another thing But, as far as reality is concerned, both aspects are objective and stand on equal footing As a matter of fact they are implied by each other Existence implies non-existence in relation to the factors other than governing the existence Similarly, non-existence implies existence in different relations. One without the other is unconceivable To say, that one is real and objective and the other as unreal and merely conceptual has no reason The cognition of both the aspects is an experience, based on external reality The Jaina differs from the Mīmāṁsā also which holds that the cognition of absence (abhāva) as purely mental

Generality and Particularity

What has been said about existence and non existence, applies to the question of generality and particularity also The Buddhists like Dinnāga and Dharmakīrti hold that sense-experience is confined to particularity only The class concepts are purely mental and are added to the particulars after wards Kant also holds that the time, space, class and all other categories of understanding are supplied by the mind According to Jainism generality and particularity, both are objective Nothing is supplied by the mind They are two aspects of the same reality rolled into one The mind only arranges them

Knowledge : True and False

It can be argued, if nothing appears in knowledge which does not exist objectively, the difference between true and the false would disappear, as both of them would refer to the objects existing externally The Jaina replies that objectivity or subjectivity of a cognition has nothing to do with its truth or

falsehood A cognition is false when the samething appears in the context other than its own. In the case of the conch-shell appearing as silver, the silver exists in relation to its own substantiality of silverness It does not exist in relation to shellness as it appears in the present case Similarly, it exists in relation to its own space, i e, the shop where it is sold, and not in relation to the space where it is appearing The same is the case with time and state also The Jaina does not hold that the silver is purely mental as the Vedānta or Yogācāra does He says the silver and shell both exist in relation to their contexts A cognition is false when the context is disordered

False knowledge is that which represents things in relation in which they do not exist When a rope, in a badly lighted place, gives rise to the illusion of a snake, the illusion consists in taking the rope to be a snake i. e perceiving the snake where it does not exist Snakes exist and ropes also exist, there is no untruth in that The error, thus, consists in this, the snake is perceived where the rope exists The perception of a snake under relations and environments in which it is not then existing, is, what is meant by error here What was at first perceived as a snake was later on contradicted and thus, found false Falsehood, therefore, consists in the misrepresentation of objective facts in experience Illusion consists in attributing such spatial temporal or other kinds of relations to the objects of our judgement as do not actually exist, but the objects themselves actually exist in other relations When I mistake the rope for a snake, the snake actually exists, though its relation with 'this' as 'this is a snake' does not exist, for the snake is not the rope. This illusion is thus, called Sadasatkhyāti or misrelating the existents

The truth and falsehood of the context are ascertained by the subsequent correspondance or contradiction The criterion of falsity is not subjectivity of the appearance, but its contradiction If a judgement is contradicted by another judgement of unquestionable truth, the former is to be rejected as untrue.

Subjective experience, as illustrated by dream, is rejected as false because it is contradicted by the waking experience There is no intrinsic characteristic of falsity The problem of falsity is thus, ultimately a question of experience The problem of truth also is no less a matter of experience and a priori logic is absolutely incompetent to deal with it We have discussed it further in the chapter on ajñāna.

The Personal experiences explained

Again, it can be asked, if the whole data of knowledge are supplied by the experience, how do you explain the cognitions based on personal attitude ? The same person is cognised by one subject as his enemy, while by the other as his friend If the attributes of enmity and friendship are possessed by the object, why they are not common to both the subjects The subject holding friendly attitude does not see the object as an enemy and the subject holding hostile attitude does not perceive him as a friend Moreover, if they are the objective characteristics, why they are not perceived by an omniscient ? If they are perceived, how do you explain his attitude of indifference ?

The Jaina replies that the above notion has two aspects It is concerned with knowledge as well as feeling When both of them are intermixed, they result into a confusion There is a lot of difference between the appearances when we feel an enemy and when we know an enemy The knowledge of enemy is totally objective while its feeling is subjective Like all other judgements the judgement of 'He is an enemy' also is relative None can say that this statement is unconditional A person is enemy in relation to a particular person, time or occasion Enemy means a person hatred or harmful attitude towards another If a person really possesses such an attitude he is enemy of the person towards whom he holds such an attitude, and this judgement is not particular to any subject Even a dispassionate person (vītarāga) can behold it It does not, in any way, affect his own attitude towards the object of the judgement He only knows his (of the object) attitude of

enmity towords a particular person The omniscient himself is free to have his own attitude He is not dependent in that respect. Similarly, a third person also can know the state of affairs as good as the persons involved in it. But, he is not affected with the results and, therefore, is free from the feeling of pleasure or pain

The feeling of enmity is a sort of mental pain, which is like all other feelings, subjective It results from the intensity of hatred lying with the subject. If the hatred is not intense the feeling will be mild An omniscient is absolutely free from it, and therefore, does not have such feelings Similarly, a third person who is not attached with the result, is away from such feelings

An omniscient does not hold harmful attitude towards anybody, and therefore, he is anemy to none Still, enother person can have hostile attitude towards him He can feel the omniscient as his ememy and the question of its being right or wrong does not arise It pertains to ethics and not logic. But, when a third person or he, himself, makes a judgement proposing the omniscient lord as his enemy he is wrong Because, the factors that can establish the enmity do not exist in relation to the omniscient

One can explain this point in another way also. Three ladies perceive a person in different relations. For one, it is a perception of the son, for second that of the brother and for third that of the husband It can be asked whether these qualities are actually possessed by the person so perceived, or they are imposed by the ladies concerned If they are objective why they are not common to all of them ?

The Jaina reply to this question also is the same as that of the former As far as knowledge is concerned the judgement is common Everybody can see a person as brother in relation to a particular lady Even his wife knows that A is brother of B. But the pleasure that results from the sight of a brother is particular to that lady only to whom he is so related The quali-

ties of being brother, husband or son are as objective as those of being jar etc Just as, we call a thing 'jar' in relation to a particular form etc, similarly, we call a person brother who stands in a particular relation to the other person Both connotations depend on the popular conventions There is no ground in viewing one as objective and the other as subjective

The Jaina and Different forms of Objectivism

With a view to have a clear vision of the Jaina position we can further compare it with the three trends of the objectivism prevalent in the western philosophy

The Jaina and Primitive Objectivism

The method of primitive objectivism conceives of every object of experience as existing, and as existing independent of the fact that it is experienced Just as a chair can stand in relation of nearness to a table without depending in any way for its existence upon that relation, so from this most extreme of the realistic standpoint any object can stand in relation of being known by someone without being in any way affected thereby Things are apart from us just as what they seem when experienced by us This appears to be the standpoint of the child and the savage It does not make any distinction between the events that appear in dreams and illusions and the events that figure in waking life as common to many individuals The illusory objects, instead of being regarded as mental or subjective, are considered by primitive realism to be merely queer and unreliable physical existents The child does not think of dreamland as a place within his head, but as a remote and fantastic realm, some how cut off from the world of waking life And as it is with the dreamland of the child, so it is with the ghostland of the savage, which is populated in large measure with the products of his dreams, fancies and tribal legends

The Jaina does not admit physical existence of the world of dreams as it appears Nevertheless, the constituents of the dreamland are as physical as those of the waking world

According to Jainism the knowledge of every being except that of the omniscience is alloyed with passions and other karmic effects, which disfigure or colour the vision like the coloured glasses They do not allow the object to appear in its own context This disfiguring sometimes amounts to a very high degree and we call it illusion. When the degree is not so high we consider it valid cognition The difference between the two is that of degree and not quality. The cognition of a layman is valid to certain degree only Nothing is absolutely valid or invalid Even the appearance of the moon as two or with smaller size is valid as far as the existence of the moon is concerned. It is wrong in respect of the number and size which are not related with the object It is caused by the external causes such as the displacement of the eyeball or distance

Dream is nothing but the memory revived Its material is supplied by the past experience On account of sleep (nidrā) a variety of Darśanāvaranīya, the memory does not appear in its own characteristic Mohanīya disfigures it through the forces of hatred, desire, passion, etc and makes it appear in a queer form We call the dream an illusion or invalid cognition because, the memory is so disfigured that it loses its ownself and the karmic effect comes into foreground In the waking state also, when darkness, inner fear and such other factors pollute the vision, the rope appears as a snake The difference between knowledge and the disfigurement is this, that the former is the result of the removal of karmic obscurance while the later results from the karmic rise (udaya) The first depends upon the object while latter on the subject

Thus, the Jaina does not discard the subjective element altogether, but holds that it is not knowledge We have already stated that feeling and willing, the psychical functions other than knowledge, are no doubt, subjective. But, as far as knowledge is concerned, it has nothing which is not given We can further clarify this point by comparing it with a mirror. The mirror does not reflect anything which does not exist externally But

if there is some defect in the glass or polish the reflection is disfigured This disfiguring is not reflection though it appears alongwith it Similarly, the elements of illusion are not knowledge, though they appear with the latter

The primitive objectivism accepted every form of appearance as knowledge without any discrimination, while, the Jaina analyses such experiences into two parts, the one is knowledge and the other is feeling, a non-cognitive function of consciousness The knowledge is a natural function of the same while the latter is a karmic influence The primitive objectivism accepted the appearance of dreams also as having a corresponding physical world According to Jainism it is worked out by memory plus karmic effects

The Jaina and Commonsense Objectivism

The common sense objectivism regards the so-called unreal as merely subjective and exclusively inside the mind, while at the same time all that is physically real, is regarded as independent of, or external to the mind, although directly or immediately present in it

The technical weakness of the commonsense realism consists in the fact that the admittedly real objects of our experience can be shown to be (selectively) relative to the minds that know them, to exactly the same extent as the objects of the most fantastic dreams, and if (selective) relativity implies subjectivity in one case it should imply equally in the other.

The difficulty in maintaining the modified realism of the common sense epistemology can be perhaps more clearly seen, if we take the stand-point of a bystander or uninterested observer who views the knowledge situation as it appears in relation to a mind other than his own. From this stand-point we find that another persons' report of what he experiences does not depend merely or primarily upon the nature of the objects themselves, as we experience them, but, upon the posi-

tion and general condition of the person who makes the report.

To illustrate : If my neighbour and I are both looking at some common physical object, such as chair or a mountain, and if my neighbour presses his eyeball and reports the resulting movements in the object, which to me continues to appear motionless, then I see myself forced to believe that the object which he experiences, some how depends upon his action, and there it differs from the object which I experience, and which I assume to be independently real In short, when my neighbour's experience of such things as chairs and tables differs from my own, by varying with his position and behaviour I explain the discrepancy by assuming that the objects of his experience exist only in his mind and not in the space that surrounds us Thus, there comes to be formed the notion of a realm of 'mere ideas' or 'states' of consciousness dependent upon the knower and separate from the real objects to which they more or less accurately correspond These secondary or subjective objects are at first conceived as residing only in the minds of others We continue to think of ourselves as apprehending the external world directly and truly, even after we discover that our neighbours can apprehend it only indirectly in the form of subjective effects or images which it produces in them This naively egotistic attitude, however, cannot long endure The same reasons that made us believe that our neighbours perceived internal reflections or copies of things rather than things themselves will be advanced by them as proof that we, too, are cut off from a direct consciousness of anything other than our own mental states

The Jaina does not draw any line between the true and false cognitions as far as their objectivity is concerned The data of false cognition is as objective as that of the true The only difference between them, as has been stated before, lies in their relative appearance In true cognition a thing appears in the same relations as it persists. In false cognition it appears in a perverted form. The reality or pervertedness of an

appearance is ascertained through subsequent correspondance or contradiction We know the vision of a person as perverted when his knowledge is contradicted by the subsequent cognitions or other tests On the contrary if cognition corresponds to the subsequent factors, the vision is true

The Vedānta and other schools of idealism argue that in the world of dream we see one dream holding correspondance with the other The cognition of a person having jaundiced eye can be confirmed by another person having the same defect We cannot say merely on the basis of this correspondance, that the preceding cognition was true The Jaina replies that correspondance does not mean merely support by the subsequent factor, but a confirmation by a cognition or behaviour of unquestionable validity According to Jainas the absolute validity can be obtained in the state of omniscience only, where a thing can be known in all its aspects In the case of discursive knowledge the validity or invalidity depends on the subsequent behaviour Ultimately, we have to accept an authority on which all the cognitions can be tested If we question, Vidyānanda says, even the validity of that fundamental standard, we can stay nowhere, and the system of entire philosophical structure will collapse

The difficulties that stand in the way of the common-sense objectivism do not arise in the case of Jainism, because, it accepts a test of the validity, whose authority is final

The Jaina and New Objectivism

The third form of the objectivism holds that concrete objects of perception owe their nature to the relations in which they stand to the individuals who perceive them

In order to clarify this point, let us consider the case of an apparent convergence of the parallel rails of the track as viewed from the rear platform of a train The relativistic objectivist, would explain the appearance that the converging rails were as physical, external and objective as the parallel rails

themselves, but, that each pair of rails is relative to a context rather than independent and absolute. The same rails may in one context be parallel, in another, convergent; in still another perhaps, divergent The whole situation can, moreover, be explained in terms of purely physical (optical) laws, without invoking any psychic factor or mind, where a photographic plate put in place of the human eye the result would be analogous, if not identical

The new objectivist explains the cases of dreams and outright hallucinations also on the same line as those of distorted perspective The brain of a person suffering from hallucination must be considered in relation not only to the present, but also to those past events of the material world with which it has interacted and which constitute what we call its 'memories' or 'apperception mass' The unreal objects which appeal to the diseased imagination as external, are external in that particular and highly complicated system that includes past events together with the present abnormal condition of the persons' blood and nerves To express the whole view in technical terms we may characterize relativistic objectivism as the theory that the relations between two phenomena of experience are rarely dyadic, but are always at least triadic, that what appears to be a simple case of A R B (A related in a given way to B) is in reality a case of (A-R-B) R-C- (A related to B with reference to a given context C), and an important element in the context C will be the brain of the percipient

The first difficulty with this position consists in the fact that the diverse appearances of the same thing in different context always presuppose a single primary system of events, each of which occupies a single unequivocal position in objective space-time and it is by means of this single public and physical system that the variety of private and subjective perspectives can be explained and harmonized Thus, to return to our illustration of the parallel train tracks . there are as many degrees of apparent or perspective convergence of the rails as

there are points of observation in a straight line But, despite these variations of perspective, the rails behave as if they were parallel, and the whole series merely perspective convergence can be explained as the simple optical effects upon differently situated recipients which would be produced by a single pair of really parallel rails

The second objection is based on the fact whether or not we always ought to be content with apprehending facts and relations with the qualifying phrase "real for us" or true in this context', we are never thus content. Unless we are conscious of being deceived, every one of our cognitive assertions–the most immediate perception no less than the most reflective judgement—claims to transcend the context in which it occurs and to confer upon its objects a status of universal and absolute existence

The Jaina also believes in relativity, but his conception of relativity is quite different from that of the new objectivist. According to Jainism the nature of a thing is not relative in the sense that it exists in relation to a particular point of vision only A thing possesses innumerable qualities without depending upon the cognizer In the case of derivativa (Vibhāva) qualities also we can only say that they are adventitious. They are generated by a cause different from the self But, while they are existing they are as real as the natural ones The soul and the body constitute one unit in the form of a man It may depend upon external factors for its birth, but once produced it stands by itself Its existence does not depend upon the relation with the cognizer It will exist, without consideration of being looked at from a particular point of view

At the time of expression we stress upon one point and ignore the others. It does not mean that it exists in relation to the very point of outlook It exists in relation to the very nature of the reality For, instance, a thing is external as well as evanescent The eternity and evanescence do not depend

upon any external factor. But, when a person wants to stress upon one of them he expresses it in relation to this or that factor That existence does not depend upon the cognizer The cognizer is free to choose any of the qualities already existing for his expression. He cannot impose anything new Similarly, no quality exists in relation to him

Secondly, the Jaina does not say that all the qualities and relations are physical. The existences are physical as well as non-physical But non-physicality does not necessarily mean subjectivity. There are many non-physical objective qualities, such as knowledge, action etc. which are neither subjective nor physical

Thirdly, the Jaina would not say that the perception of the convergence of the rails is true It emphatically denies the relation of convergence with the rails It only says that all the factors of convergence and rails are supplied by the experience The defective appearance is the result of the defective sight or angle of vision We cannot say that the convergence or other relations exist as they appear They are wrongly imposed there by the defective sight, passions or other factors.

Thus, the Jaina is free from the difficulty which was faced by the objectivist The Jaina does not place all the notions, true as well as wrong at the same lavel According to him, both are objective, but in the one case the context is real while in the other perverted Moreover, subjective elements as those of feelings, passions and others also play an important part in such cases. They are generally a mixture of feeling and knowing If we dissect the two elements clearly the difficulty will be removed by itself

The Jaina and Kant

According to Kant our knowledge, no doubt, begins with experience, but is not wholly derived from experience Knowledge consists of impressions derived from experience, together with other elements supplied by the faculty of knowledge from

within itself "This leaf is green" is a piece of knowledge. The mere green impression of the sense represents no knowledge, till it is organized by the ideas of substance (leaf) and quality (green) supplied by the understanding Our faculty of knowledge however, cannot work unless it gets its material from sense impressions

The Jaina agrees with Kant as far as he holds that experience and mind both cooperate in production of knowledge. But, the Jaina does not admit any element supplied from within No doubt, our mind organizes the material supplied by the experience, but it does not add anything new The whole material comes from experience The Jaina admits that the factors of universality and necessity, on which Kant propose certain categories of thought conceived as a priori, are not mental phenomena. They also are given The Jaina does not find any reason why a portion of knowledge should be accepted as external and the other as internal The ideas of substance and quality also are not purely subjective They are also as external as the leaf

Experience Cognises Universal as well as particular

There is another point on which the Jaina differs from the rationalists Kant holds that sense experience can give insight into particulars only and the universal forms are contributed by thought or the mind The Jaina does not see any reason why things should be particulars alone Things are, according to the Jaina, both universals and particulars together. In the term of Hegel they are concrete universals. Reflective thought certainly enables us to analyse the two aspects in a concrete real, but that does not argue the inability of experience to take stock of reality in its universal character A real is a particular which possesses a generic attribute There is no reason why experience should fail to take cognizance of the generic aspect though it is present in it

Emergence of concept

The Jaina does not find any difficulty in accounting for the

emergence of concepts It is reflection, no doubt, which is necessary for the evolution of conceptual thought, but reflection is grounded in experience, which in its turn directly derives from reality Experience furnishes unanalysed data with the universal and particular rolled into one Reflection only distinguishes the two elements and this has been misconstrued to be the original contribution of thought But thought does not impose the universal It only discovers its existence in the real If the universals were the subjective creations, our experience would have to be denounced as valueless, as particulars, even if perceived, would yield no knowledge, as Kant has proved If experience be not unnecessarily condemned to take stock of particulars only, for which there is no logical necessity, and if again universals be not denied an objective status and basis, for which again there is neither warrant for justification, and if, in conformity with the plain verdict of experience, the nature of reals is admitted to be made up of both the elements, universal and particular and to be cognised as such.

CHAPTER II

The Division of Knowledge

Historical Survey

It will be interesting to note at the outset how the Jaina Theory of Knowledge passed through different stages of development It is a story of the progress of a thought, which takes its birth from stray ideas scattered here and there, like a tiny stream from a few drops of water In the way it is joined by other currents and becomes a mighty river appearing as a single unit We cannot discriminate in that stage the contribution of particular current, but, it is already there The Jaina theory of knowledge takes its birth from the stray ideas in the Āgamas In that stage the development is pure and unalloyed In the stage of Niryuktis the idea of twofold division[1] usurps in, which is an external influence, yet, the spirit of Āgamas dominates Then, we have Anuyoga where the fivefold division of the Āgamas goes into back and the fourfold division of the Nyāya[2] comes into prominence Umāsvāti reverts to the position of Niryuktis and stresses upon the twofold division[3], which was finally accepted In the Nandī another development is seen where the sense-cognition is included into pratyaksa[4], following the common tradition Jinabhadra[5] and Akalanka[6] designate it as Saṁvyavahāra pratyaksa (perception according to the common usage) just to avoid its contradiction with the

1 Brhatkalpa Niryukti 4 3, 24 25

2 Anuyogdvāra, p 211

3 Tattvārtha Sūtra, I 9-12

4 Nandī, Sūtra 4

5 Viśesāvaśyaka Bhāsya, 95

6 Laghīyastraya, 3-4, see also vivrti

Niryukti or Tattvārtha. Māṇikyanandin[1] and Vādidevasūri[2] again adopt the logical division and try to formulate the Āgamic conceptions into their own style The logic of Siddhasena[3] divides pramāṇa into three types only. The Āgamic division more or less, is subjective[4] The division of pratyakṣa and parokṣa is instrumental in the Niryuktis and Tattvārtha[5], but, in the logical period it depends upon the clarity of apprehension[6] In the case of subdivision Umāsvāti takes all the factors of subject, instrument, object and clarity[7] into account. Later on the subject is dropped altogether The clarity is confined to the division of pratyaksa and paroksa only The logicians take into account the two factors of instrument and object[8] only Out of them the latter is not so powerful as the former[9] But, Siddhasena keeps in view the object only[10] Thus, the development of the Jaina division of knowledge passes through various phases Sometimes, free from the external influence, then slightly mixed with it, then losing its originality into the latter, again establishing its originality and then constructing a parallel syetem of logical development.

Pandit Sukhlāl has arranged these developments into seven stages[11] —

(1) The first stage may be called purely Āgamic or Karmaśāstrīya. It divides knowledge into five types and subdivides each of them into various sub-types One cannot trace any

---

1 Parīkṣāmukha II 1.
2 Pramāṇanaya Tattvāloka II. 1
3 Nyāyāvatāra 1.
4 Bhagavatī 88 2 317
5 Tattvārtha Sūtra, I. 9-12
6 Parīkṣāmukha II 3-4, Pramāṇanaya Tattvāloka II 2-3
7 Tattvārtha Sūtra I. 9-13.
8 Parīkṣāmukha II 5-12, III 2, 3, 5, 11, 14 & 99
9 Ibid,
10 Nyāyāvatāra 2
11 Jñānabindu Int p 5

external influence in these divisions and sub-divisions No doubt, parallel notions can be found in other systems also but that is merely an accident We cannot say that one system borrowed from the other It might be a development of some common source existing before them But, as far as the present literature is concerned the Āgamic division seems to be an independent development

The Āgamic division is predominantly subjective, but, other considerations are not totally ignored in it Mati and Śruta are common to all the mundane souls Avadhi has two types One is found in all the inhabitants of divine and hellish kingdoms The other type is found in the beings of human or sub human kingdoms, it is a super-natural power Manaḥ-paryaya is possible in an ascetic (muni) only The kevala dawns when the aspirant destroys the karmic obscurance completely The three types of ajñāna are confined to a mithyā-drsti only Thus, these types express different ethical status of the owner The question of mati and śruta is rather complicated The Tattvārtha states śruta as a subsequent stage of mati resulting from the scriptural knowledge, confined to a fixed number of texts The Nandī also holds a particular set of scriptures as samyak-śruta and another set as mithyāśruta It means that śruta is confined to the scriptural knowledge only On the other hand it is held as common to all the beings with imperfect knowledge But, we cannot say that the scriptural knowledge is possessed by one-sensed beings also For this purpose śruta is described as the mental reflection associated with speech or articulation In this respect, the demarcation between mati and śruta becomes, more or less, insignificant We shall discuss these problems in the next chapter At present we want to show the general trend of the Āgamic division, which is mainly subjective

(2) The second stage is based on the Niryuktis, majority of which originated in the second century of Vikrama era. It shows some marks of the external influence The Niryuktis

divide knowledge into two types of direct cognition (pratyakṣa) and indirect cognition (parokṣa), and incorporate the five types by subdividing them into three and two types respectively. The two-fold division is based on the instrument. The direct cognition is based exclusively on the soul, while the indirect one takes into account the senses or mind also, as its instruments We have already discussed that Jainism does not attach any importance to the senses or other helpers, as far as the instrument of knowledge is concerned. He holds the soul only as agent as well as the instrument. The division of direct and indirect does not hold any significance in this respect On the other hand the Nyāya is keen on the instrument only It divides knowledge according to the different causes effecting the apprehension of an object The division of direct and indirect, as held by the Niryuktis is an instrumental division, which is a new introduction in the Jaina system and shows a certain degree of external influence The Niryuktis do not admit the Nyāya conception of sense congition as pratyaksa Thus, the influence is limited to the two-fold instrumental division only Further, the mati is given certain synonyms which are indicative of the instrumental types as held by the Nyāya Thus, the Niryuktis tried to accommodate the Nyāya division without moving an inch from the Āgamic position They held firmly the Āgamic view and did not admit the Nyāya influence when it went against the former

(3) The third stage is represented by the Anuyogadvāra which also dates the second century of Vikrama era Ārya Rakṣita, the author of Anuyogadvāra gives prominence to the four-fold division as given by Gautama in his Nyāyasūtra He divides knowledge into perception, inference, analogy and authority and follows the Nyāya system in sub-divisions of inference etc. In perception he includes the three varieties of intuitive cognition i e. Avadhi, Manaḥparyaya and Kevala as well as the sense-cognition Thus, his division is an attempt to incorporate the Jaina view into that of the Nyāya; which might have gained a popularity at that time. Ārya Rakṣita has foll-

owed the Nyāya system not only in the division of jñāna but in the field of definitions also

The Bhagavatī and Sthānānga also refer to the fourfold division but there it is treated separately It is designated as pramāna in distinction to jñāna These Āgamas show only the existence of a popular division which had no bearing on the Jaina theory of jñāna Ārya Raksita for the first time combines them and gives prominence to the popular conception

(4) The fourth stage is the contribution of Umāsvāti through his Tattvārtha and the auto commentary Umāsvāti lived in the fourth century of Vikrama era He did not like the Anuyogadvāra which left the original Jaina tradition and immerged into that of the Nyāya He reverted to the Niryuktis and supported the two-fold division of Pratyaksa and Paroksa Anuyoga tried to assimilate the Jaina tradition in the Nyāya, while, Umāsvāti tried to assimilate the latter into the former He included all types of cognition as accepted by the Nyāya into Mati and Śruta Perception Inference and Analogy were included into Mati and Āgama into Śruta In Bhāsya, he refers to the fourfold division as a view held by some thinkers His twofold division was later on accepted by all the Jaina scholars and the four-fold division lost ground. The general acceptance of Umāsvāti's view was affected by two reasons firstly, because it supported the original Jaina tradition Secondly because it incorporated the view of other systems and thus checked the temptation of leaning towards the popular view He found out a logical way for accommodation of others without losing his own individuality, which was thrown into danger by Ārya Raksita

The Nandī follows Tattvārtha in its two-fold division, but includes sense cognition into the category of pratyaksa In this way the mati is divided into pratyaksa as well as paroksa The sense-cognition is pratyaksamati and the types of mediate cognition are paroksamati Leaving this innovation, in other respects, the Nandī follows the Tattvārtha.

(5) The fifth stage is the contribution of Siddhasena Divākara He probably flourished in the beginning of sixth century. He has introduced revolutionary changes in the Jaina tradition, which were never before thought of They appear to the logical intellect but, annoyed the devotional mind. This is why, Divākara remained neglected for a long period of one thousand years No body cared to consider his theories sympathetically It was, Yaśovijaya Upādhyāya, in the 18th century A D whose love for reason compelled him not only to discuss the views of Siddhasena but also support them logically

Siddhasena introduced his new theories on the following four topics

(1) The unity between Mati and Śruta
(2) Unity between Avadhi and Manahparyaya
(3) Unity of Kevala jñāna and Kevala darśana
(4) Unity between Jñāna and darśana (faith)

Siddhasena threw a new light on the above mentioned four problems The orthodox followers of Āgamic tradition could not appreciate his views Some of them openly opposed him while others remained indifferent Jinabhadra opposed him strongly, but his opposition was confined to the topic of unity between kevala jñāna and kevala darśana No body cared to consider the other topics until Yaśovijaya took them in his Jñānabindu Siddhasena has discussed these topics in 'Niścaya dvātriṁśikā' and 'Sanmati Prakarana'

(6) The sixth stage begins with Jinabhadra The speciality of this stage lies in supporting the Āgamic views on the logical ground Jinabhadra in his VBh discusses all the topics touched by his predecessors and deals with them logically He adopted logic for the sake of discussion only Regarding the theoretical conceptions he did not go beyond the Āgamic tradition Pūjyapāda, Devanandin and Akalanka also supported the Āgamic theories on the basis of logic. It is the speciality of this stage. The Tattvārtha recognized sense-cognition as

parokṣa on account of its being a variety of mati The Anuyoga-dvāra and Nandī included it into perception Jinabhadra introduced a compromise between the two views by calling the sense cognition as saṁvyavahāra pratyakṣa, i e perception according to the popular usage This introduction was accepted by Akalaṅka and all the later logicians

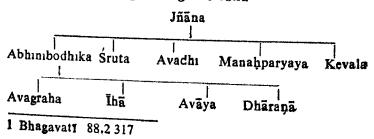
(7) The seventh stage is purely logical The main contribution of this stage is a parallel system of Jaina logic based on the Āgamic conception Akalanka was the dominating personality of this period His contributions related with the Āgamic problems can be summed up as follows .

(i) Umāsvāti included inference etc , the sources of knowledge as accepted by non-Jaina systems, into both Mati and Śruta, Akalanka included them in Śruta only.

(ii) Umāsvāti gave four synonyms of Mati such as Smṛti, Samjñā, Cintā and Abhinibodha These were interpreted, so far as the different modes of the mental appearances without any special significance Akalanka explained them as the four types of Parokṣa adopted by the logical period

(iii) Umāsvāti divided the five types of knowledge into two Pramāṇas, and thus indicated that the theory of Pramāṇa is not different from the theory of jñāna as expressed in the Jaina Āgamas Akalanka developed the idea and constructed a full system parallel to the non jaina sysems, based on the Āgamic convention

The Division according to Bhagavatī sūtra[1]

1 Bhagavatī 88,2 317

The present reduction of Bhagavatī refers to Rājapraśnīya for further development[1] of this topic which in addition to the above diagram mentions two varieties of Avagraha and refers to Nandī for the further. The successive references to Rājapraśnīya and Nandī show on one side, that there was no difference between the two stages regarding further development, on the other side it puts one into doubt whether the first stage had developed to the extent of Nandī

The following points are noteworthy in the above division:

(i) It mentions the term Abhinibodha in place of Mati, which got prominence in the later stages. Jinabhadra interprets Abhinibodha as the decisive knowledge bent towards the external object This definition is more expressive of pratyaksa-mati

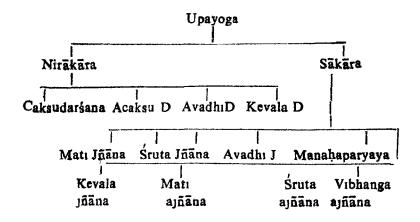
The Tattvārtha gives Abhinibodha as one of the synonyms of Mati. Akalanka interpreted it as inference But, in the karmic literature we do not find any mention of Abhinibodha Jñānāvaranīya refers to Mati only in its first variety Mati indicates the function of mind while abhinibodha, that of the senses It is to be decided what was the actual idea expressed by the first type of knowledge

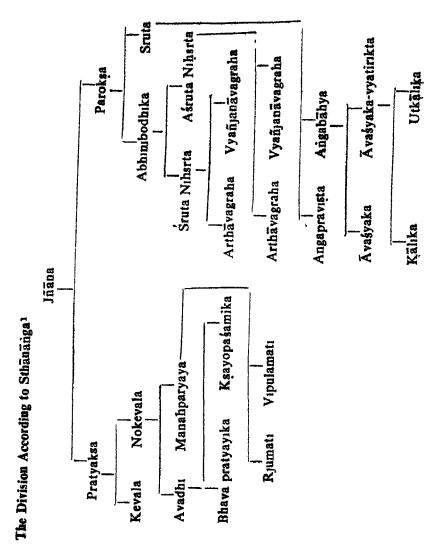
(ii) The Nandīsūtra divides Mati into Śruta-Niḥsṛta and Aśruta-Niḥsṛta and then subdivides Śruta-Niḥsṛta into Avagraha etc Bhagavatī leaves altogether the variety of Aśruta Niḥsṛta

(iii) The above varieties are confined to Jñāna only. The question of Ajñāna and Darśana is not referred to.

The Prajñāpanā Sūtra[2] which is admitted as the Upānga of Bhagavatī includes all the varieties and classifies knowledge as follows :

1 Rājapraśnīya Sūtra, 165

2 Prajñāpanā, 15 pada.

The division of Prajñānā also is purely Āgamic.

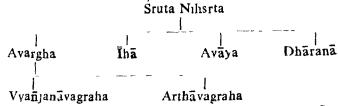
The second stage of division is found in the Sthānānga Following the style of dyadic division, it classifies everything into two only

The important speciality of this period is the introduction of Pratyaksa and Parokṣa in the Āgamic tradition Pandit Sukhlal, as has been stated above, mentions, this stage as the

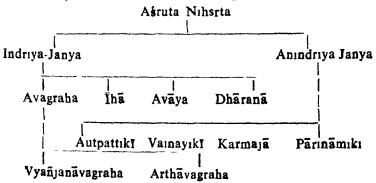
1 Sthānāṅga Sūtra, 71

contribution of Niryuktis Perhaps, he did not attach any value to the division of Sthānānga, which follows its own plan and does not care for the objective basis for classification Sometimes, it ignores essential factors simply to keep the harmony of number As a matter of fact the Sthānānga is a collection which includes many notions of the later period also

In the logical period Pratyaksa is divided into Vikala and Sakala which means nokevala and kevala of the Sthānānga.

The following points deserve attention in the above division

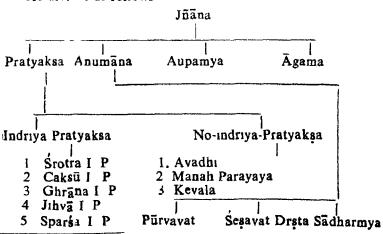
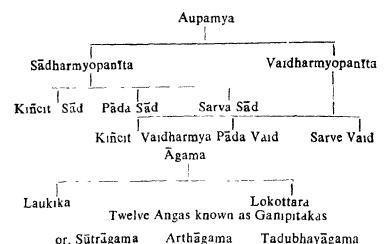
(i) It divides Śrutanihsrta into two varieties of Vyañjanāvagraha and Arthāvagraha, while according to the general conception it should be as follows —

The ommision of four fold division of Avagraha, Īhā etc and its direct coming to the subdivisions of Vyañjanāvagraha and Arthāvagraha is accountable to its style of the chapter, where everything is classified in twofold division We cannot assign it any philosophical significance

(ii) Secondly, it gives Arthāvagraha and Vyañjanāvagraha as the divisions of Aśruta-Nihsrta also According to the commentary it should have the following order :

The four buddhis of Autpattiki etc are purely mental. Vyañjanāvagraha is not possible in their case Consequently, the twofold division based on Vyañjanāvagraha and Arthāvagraha is possible with sense-cognitions only So, the commentator has attempted for a regrouping, but, he also goes astray In the Nandī, Avagraha etc are confined to Śruta-Nihsṛta only They are not connected with Aśruta-Nihsrta, which is divided into four Buddhis

(iii) Thirdly, it is doubtful whether the division of Sruta Nihsrta and Aśruta-Niḥsrta is as old as the Angas It is found in the Nandī only The Digambara literature does not provide it In Śvetāmbaras also it is not found in the Niryuktis Even Umāsvāti has left it altogether In the Nandī also Mati is mentioned as having twenty eight varieties and the four buddhis are not included in them If they are included the number would come to thirty two

Division of Knowledge Third Stage

This stage is represented by the Anuyogadvāra It refers to five types in the beginning by way of Mangala, but later on adopts the logical division and tries to adjust the Āgamic division into it

He divides as follows[1]

1 Anuyoga p 211

The Anuyoga gives the four divisions of Darśana also

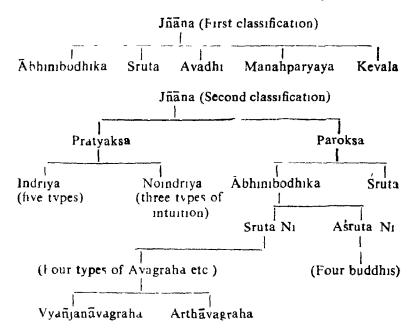
The following points should be noted in the above divisions

(1) It leaves Mati and Śruta and replaces them by Indriya-pratyaksa, Anumāna, Aupamya and Agama It does not mention smrti and tarka admitted by the later Jaina logicians as varieties of Paroksa

(2) The Āgamic division of Mati jñāna has been left altogether

Division of Knowledge The Fourth and subsequent stages

We have stated that the division of Anuyogadvāra did not get much favour as it went astray from the Āgamic tradition So, Umāsvāti reverted to the position of Niryuktis and his division was established finally In the further stages the theory was developed and discussed minutely No body suggested any fundamental change except Siddhasena By the Āgamic division we understand either that of the Bhagavatī as fully expressed in the Prajñāpanā or that of the Sthānānga

as finalised in the Nandī[1], which refers first to the old tradition and then amplifies the second stage in the following order

We may observe the following points in the above

(1) Nandī, following the tradition of Anuyoga and feeling the pressure of non jaina systems, included sense-cognition into Pratyaksa, but could not go against the old tradition also and therefore described Mati as pratyaksa as well as paroksa

(2) It has tried to incorporate the nonjaina-conception in the old tradition, but does not try to explain the contradiction

(3) The Nandī as well Anuyoga does not say anything about the purely mental cognitions such as introspection etc According to the Nandī they can be included into Paroksa-mati, while according to Anuyoga they can be adjusted nowwhere

1 Nandī Sūtra 4.

(4) Jinabhadra clarifies the position of Nandī by stating sense cognition as the Sāmvyavahārika Pratyaksa He stated that Avadhi etc were purely Pratyaksa, and inference etc. purely Paroksa The cognition generated by the mind and the senses are perception according to the common usage

It leads to the following conclusion

1 Avadhi, Manahparyaya and Kevala are perceptions in the real sense

2 Śruta is entirely paroksa

3 The Mati generated by the senses is pratyaksa, from the popular point of view while paroksa in the real sense

4 Mati generated by the mind is entirely Paroksa

The Tattvārtha does not favour the idea of including sense-cognition into perception. He divides the five types into a clearcut division of two pramānas, viz, pratyaksa and paroksa

In our treatment we shall mainly follow the Prajñāpanā, but, also include the twofold division of Direct and Indirect as suggested by the Niryuktis

The Prajñāpanā has the following divisions [1]

Upayoga

(A) Sākāra	(B) Nirākāra
(1) Mati Jñāna	(1) Caksur Darśana
(2) Śruta Jñāna	(2) Acaksur Darśana
(3) Avadhi Jñāna	(3) Avadhi Darśana
(4) Manah paryaya-Jñāna	(4) Kevala-Darśana
(5) Kevala Jñāna	
(6) Mati-Ajñāna	
(7) Śruta-Ajñāna	
(8) Vibhanga Jñāna	

1 Prajñāpanā 15 pada

In the terms of modern psychology we can divide the above types of follows

(1) The first two varieties of Nirākāra may be known as sensation

(2) The first two varieties of A may be known as perception and Imagination

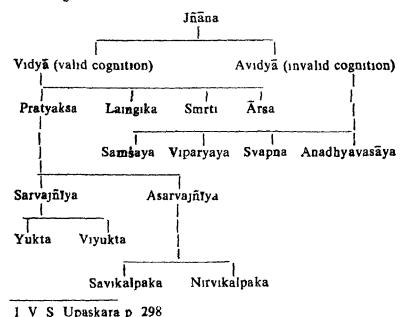
(3) 3-5 of A and 3-4 of the B may be known as intuition

(4) 6-7 are perception and imagination of a person with perverted attitude

(5) The 8th is the intuition of a person with perverted attitude

The Basis of the Division A comparative view

There are different views regarding the basis of the division of knowledge The Nyāya and Vaiśesika systems lay stress on the causal side Śankara Miśra in his Upaskāra divides knowledge[1] as follows

1 V S Upaskara p 298

Vidyā is defined as the knowledge produced by the faultless senses [1] Avidyā is the cognition produced by the faulty senses and the faulty impressions[2] (samskāra)

The above systems hold three types of causes[3] that produce an effect, viz, samavāyikārana (The inherent cause), asamavāyikārana (the cause related with the inherent cause) and nimittakārana (the efficient cause) In the case of knowledge the soul is samavāyikārana and the contact of soul with mind, senses and object, is asamavāyikārana The soul is a common cause to every type of knowledge[4] The difference among the various types of knowledge is based on the asamavāyikārana or nimitta kārana In the case of perception (pratyaksa) the differentiating cause is the contact between senses and the object [5] This contact has two varieties, viz, ordinary (laukika) and extra ordinary (alaukika) The ordinary is divided into six varieties [6] Extra ordinary contact has three types[7] Jñānalaksana (intercourse through association), Sāmānyalakasana (The Intercourse through knowledge of generic character) and Yogaja (The Intercourse produced by meditation) The perception produced by Yogaja contact is known as sarvajñīya also The other two types of extra ordinary contact, along with the ordinary contacts come into the category of asarvajñīya Thus, we can observe that the above classification follows the causal side of knowledge The division of nirvikalpaka and savikalpaka, of course, which is common with every system though not absolutely devoid of causal consideration is generally ascribed to the difference of appearance [8]

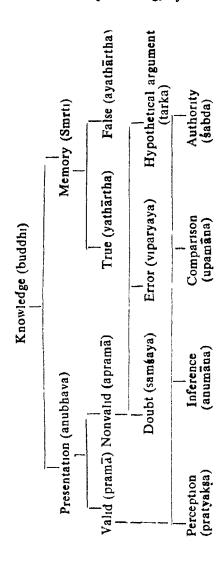
1 Vai Sūtra 9 2 12
2 Vai Sūtra 9 2 10
3 Siddhānta Muktāvalī I 16 17
4 V S Upaskara p 144
5 Ibid also p 300
6 Siddhānata Muktāvalī K 59
7 Ibid, K 63
8 Siddhānta Muktāvalī K 58

Similarly, the distinction among laingika (inference), smṛti (memory) and ārsa (supernatural cognition) also is based on the cause[1] Laingika is defined as the cognition produced by the reflection on the middle term[2] (hetu) Smṛti is produced by the awakening of past impressions[3] (Samskāra) Ārsa is produced by virtues[4] (dharma) The Nyāya system and the later tenets of the Vaiśesika school do not recognize ārsa as a separate cognition They include, it into the yogic perception.

The division of avidyā[5] is, however, mainly based on the faulty appearance The samśaya differs from viparyaya in its undecisive character Anadhyavasāya is indistinct appearance Svapna (dream) is however, distinguished on the basis of sleep, which is a cause

The Nyāya classifies knowledge according to the following table[6]

1 Vaiśesika Sūtra 9 2 1
2 Ibid 9 2 2-5
3 Ibid 9 2 6
4 Ibid 9 2 13
5 Vaiśesika Sūtra Upaskara 6 p 298
6 Siddhānta Muktāvali 1 K. 51

Knowledge (buddhi)
Presentation (anubhava)
Memory (Smṛti)
Valid (pramā)
Nonvalid (apramā)
True (yathārtha)
False (ayathārtha)
Perception (pratyakṣa)
Inference (anumāna)
Comparison (upamāna)
Authority (śabda)
Doubt (saṁśaya)
Error (viparyaya)
Hypothetical argument (tarka)

There is no difference between the Nyāya and the Vaiśesika regarding the subdivisions of perception

It can be observed here that pramā and apramā of the Nyāya are not the same as vidyā and avidyā of the Vaiśesika According to the Nyāya Smrti is not pramā while according to the Vaiśesika it is vidyā The Jaina also holds smrti as pramā Out of the four types of valid knowledge (vidyā) maintained by the Vaiśesika, the Nyāya rejects smrti as apramā The ārsa knowledge is included into perception of the yogin Thus, the Nyāya sums up the four types into two and adds two more The Vaiśesika, on the other hand, reduces upamāna and śabda to the category of inference

The Mīmāmsā, Sānkhya and Vedānta systems also look to the cause for their division of knowledge They hold different theories of perception, yet are one in the conception of contact between senses and the object as the basis of ordinary perception Regarding the division of non perception they hold different views and also regarding number as well as definitions The Prabhākara school of Mīmāmsā adds postulation[1] (arthāpatti) to the list accepted by the Nyāya The Advaita Vedānta and the Bhatta School of Mīmāmsā accept non-apprehension (anupalabdhi) also as an additional source of knowledge The Sānkhya is satisfied with three[2] only, viz perception, inference and testimony But, this difference does not hold much significance as far as the question of proper knowledge is concerned It may have some significance in the domain of logic where the question of the sources of knowledge is discussed There also the main attempt of the contending schools is two-fold The schools having shorter division try to include the bigger one into their own arrangement, while the schools having bigger list try to establish independent existence of each and every member of their classification The distinc-

1 Prakarana Pañcikā V
2 Sānkhyakārikā K 2

tion regarding appearance is confined to the pratyaksa on one side and other types on the other

There are different theories also regarding the supreme validity in case of disagreement The Nyāya gives more importance to inference and holds that in case of dispute inference is more raliable than perception or other sources The Mīmāmsā attributes ultimate authority to the Vedic texts in case of any dispute But that authority is confined to the field of ethics only where other sources have no approach The Vedānta also is more emphatic on the teaching of Upanisads regarding the conception of transcendental reality Regarding the discursive knowledge it follows the Bhatta The Sānkhya attaches equal importance to all of them As a matter of fact there cannot be any difference between findings of two sources of knowledge, if they are free from fault The question of comparative reliability arises in the cases of discussion between two opponents In such cases, generally inference is followed, if the disputants are not followers of the same scriptures If they are, the testimony is supreme

The Buddhist has an altogether new basis for his division He looks towards the object[1] rather than the cause He divides knowledge into pratyaksa and anumāna only Pratyaksa is perceptual and anumāna is conceptual There are two types of objects Svalaksana (thing-in itself) and Sāmānyalaksana (thing as understood) The thing in itself is devoid of all concepts of name and class and the same is the object of perception All the conceptual knowledge is inferential Thus, the Buddhist holds two types of knowledge according to the two types of object The other varieties of imperceptual knowledge, as accepted by the Vedic systems, do not differ from inference as far as their subject matter is concerned According to the Nyāya and other systems the same object can be apprehended by two or more sources Vātsyāyana proposes abhisamplava (possibility of apprehension of the same object through many

1 Nyāyabindu p, 21 and 24

pramānas) in certain cases, and vyavasthā fixed objectivity of one pramāṇa only) in other cases The Mīmāmsā confines the objectivity of dharma to scriptures only In other cases he is not particular

The Basis of Jaina Division

The Jaina division of knowledge, as has been stated above, varies according to the amount of external influence The basis of division also undergoes various changes accordingly

The first classification of the five-fold division is more or less subjective which we have already discussed But the consideration of object also is already there Mati is the knowledge of objects, which are within the reach of senses Śruta is the knowledge of objects expressed in scriptures Avadhi is the cognition of material objects which are beyond the reach of senses Manahparyava is that of the mind and kevala is that which apprehends all objects If we take into consideration the different types of Ksayopasama, this division can be said as causal also But, it leads to reciprocity as the division of ksayopasama depends upon the division of effectual cognitive types In case of distinction between incomplete and complete types of knowledge, no doubt the criterian of ksayopaśama and ksaya can hold good, without any confusion

The second classification is based on two factors The Niryuktis and Tattvārtha follow the cause only They hold perception as the knowledge depending, exclusively upon the soul as its cause All knowledge that depends upon the sources other than the soul is paroksa The logical period lays emphasis on the nature of appearance The sense-cognition which was paroksa in the Āgamic conception becomes pratyaksa in the logical school owing to its distinctiveness But, the basis of appearance is confined to the division of pratyaksa and paroksa only For further classification the tenets of logical school also resort to the consideration of cause The division of paroksa into smrti (memory), pratyabhijñāna (recognition), tarka (hypothetical judgement), anumāna (inference) and Āgama (testimony) is

based on the different sources The same is the case with the division of pratyaksa also as far as the ordinary perception is concerned In other cases it is objective

The Definition of Perception

In the division of knowledge perception occupies the most important place The epistemology of a system mainly depends upon its theory of perception Other types of knowledge are related with the problem of logic and not epistemology We shall try to compare the Āgamic view of perception with other systems

One thing deserves notice in the present context Perception according to the Jaina Āgamic theory, as has been stated above is confined to the supersensual cognition only The sense-cognition is regarded as paroksa[1] It is only in the logical period that sense cognition comes into the category of perception But, the case is quite reverse with other systems Their older texts keep in view the sense-cognition only while defining perception The inclusion of eternal cognition of God and the supersensual cognition of yogins is a later development The logic begins with the common sense knowledge and covers spiritual development when advanced The Āgamas start with the spiritual stages and later on cover the common knowledge

The Nyāya Theory of Perception (pratyaksa)

The term pratyaksa is applied to a particular type of cognition as well as its source, known as pramāna The latter is beyond the scope of our discussion We are mainly concerned with the cognition itself We have to judge here, in what respect the Nyāya differentiates perception from other types of knowledge

Gautama defines pratyaksa as "that knowledge which arises from the contact of a sense-organ with the object, which is inexpressible in words, which is unerring and well-defined" [2] The above definition expresses the cause as well as the nature of per-

1 Tattvārtha I 10-12

2 Nyāyasūtra I 2 4

ception If the question of cause is left aside, the first characteristic of its nature is that it is inexpressible (avyapadeśyam) It is not simple to ascertain the exact meaning of this term Jayanta, sums up his long discussion about it with the following remarks "I have stated the views of different exponents on the basis of tradition. The scholars may accept, whatever appears them the right "[1]

According to the interpretation of old Naiyāyikas, he says, 'avyapadeśyam means the knowledge which does not fall as the object of speech. We apprehend the form taste etc of an object without associating them with any name, as the apprehension of baby, who is ignorant of language It is perception But when the same are associated with names, and we are conscious that it is the cognition of form or taste and are in a position to convey them to others, we pass from the limits of perception to those of Āgama VBh expressing the views of some Ācāryas indicates the same thing by way of pointing out the distinction between mati and śruta According to it, every cognition before the association of name is mati, and śruta after the association

According to another interpretation 'avyapadeśyam' means absence of association with any other simultaneous sound-cognition such as hearing the name of an object, uttered by some person at the time when it is perceived If by the moment, when we see a cow, a man says 'here is a cow' , the knowledge of the sound as associated with the perceptual appearance is not considered as perception but as sound-knowledge (śabda-pramā) This view is supported by the definition of sound-knowledge as given by Gautama

According to the third interpretation the adjective 'avyapadeśyam' is introduced in order to refute the conception of grammarians, who hold that there is no cognition without the association of speech

1 Nyāyamañjarī p 82

Vacaspati Miśra[1] and later logicians of the Nyāya school interpret it as the expression of indeterminate cognition They hold that the Nyāya accepts two types of pratyakṣa , viz , determinate and indeterminate Gautama has specified both of them in his definitian through the terms of vyavasāyi' and 'avyapadeśyam' respectively It is a matter of investigation how far the Buddhist notion of 'kalpanāpodham' is comparable to the 'avyapadeśyam' of Gautama

If we accept the last view as representative of the Nyāya theory, it can be concluded that the Nyāya does not attach any importance to the distinction between perceptual and imperceptual knowledge, as for as their appearance is concerned Though the variety of indeterminate cognition is confined to perception only, yet that does not cover the whole range of perceptual knowledge

The first and second views try to draw a line between perceptual and the verbal knowledge The Jainas also deal with the same problem when making a distinction between mati and śruta If a cognition according to the first view appears as associated with words it is not perception, it is to be regarded as verbal knowledge The Jainas do not endorse this view They hold that mere association of words does not make an appearance a verbal knowledge It is verbal only when it depends upon the speech uttered or distinctly remembered at the time of appearance When a person learns from an authority that such and such object should be named as such his knowledge is verbal But, when the same is assimilated and appears in a form mixed with sense-perception it is not verbal or śruta In the logical period it was regarded that every cognition is necessarily composed of three parts, viz , the cognition of the object the cognition of the object cognition and the cognition of the self The cognition of jar is identical with the appearance of 'I know a jar' Thus, the Jainas do not regard non association of words as the criterion of perception

1 Nyāyāvatāra Dīpikā, p. 70

The second view is connected with the situation when senses and the speech function simultaneously If perception is limited to the apprehension not associated with name, the association of name by the listner, in that case, is a clear instance of verbal knowledge He associates that name with that particular form on the authority of speech only If the same is done through the mental equipment, obtained through the past experiences, then the case is different In that case the cognizor does not depend on outside authority Thus, the second view does not differ from that of the Jainas

In the later period perception is defined in two ways Some logicians have paid attention towards the causal side while others are particular about appearance Those who look at the causal side, generally regard the knowledge produced by the sense object contact as perception But, this definition was found fallacious Gangeśa criticises Gautama's definition on several grounds Firstly it is too wide, since every cognition is produced by the contact of manas with the object which is also a sense-object contact Secondly, it is too short, as it does not apply to the intuitive apprehension of God, who is without any sense The modern Naiyāyika, defines perception as the cognition not produced by any other cognition Inference is produced by the cognition[1] of middle term accompanied by the knowledge of universal concomittance, comparison and authority also have other cognitions as their cause It is the perception only, which is not preceded by any cognition Yaśovijaya points out a defect in this definition also He says that the determinate cognition is always caused by the indeterminate cognition Consequently, it can no more claim to be a perception if the definition of Gangeśa is followed The Nyāya explains away this difficulty in his statement of the process of cognitive causation The senses, the contact, the indeterminate cognition, the determinate cognition, and favourable or unfavourable attitude, this is the order of succession in the process of perception The general system of

1 Muktāvalī, p. 235

causation has four parts The cause, its application (vyāpāra), the cognition and its result If we consider these four stages in relation to the cognition, we have two central points In case the indeterminate perception (nirvikalpaka) is accepted as the main point the determinate (savikalpaka) perception would be accepted as the result (phala), the senses as the source of knowledge (pramāna) and the contact as its application (vyāpāra) In case the determinate cognition is regarded as the main point, the attitude is the result, the contact is the source, and the indeterminate cognition is the application (vyāpāra) The vyāpāra itself is not a cause and, therefore, the mediation of nirvikalpaka does not lead to the dependence of savikalpaka on a cognition

Bhasarvajña[1] defines perception as the cause of right and direct (aparoksa) experience His definition is related with the cause of knowledge. Moreover he does not define the term aparoksa which is merely another name of pratyaksa Rāghava, the commentator of Nyāyasāra, defines aparoksa as the cognition not produced by speech (śabda) or sign[2] (linga) But, this does not serve as the criterion of perception It only means that perception is that which is neither inference nor verbal knowledge Bhāsarvajña divides knowledge into three types only He does not recognize comparison as a separate source of knowledge Consequently, he excludes the above two only from the category of knowledge to discriminate pratyaksa. His definition does not help much in deciding the actual nature of perception

Praśastapāda[3] points out two significant factors in the definition of pratyaksa Firstly, he gives the derivation of pratyaksa, meaning that which depends upon aksa, the senses Secondly, he says that pratyaksa is that cognition which is produced by the four-fold-contact In the case of inference or

1 Nyāyasāra p 2

2 Nyāyatattvaparyādīpikā p 71

3 Prasastapāda Bhāsya Kandalī 186

other types of imperceptual knowledge the contact is two fold The soul is united with the mind But, in the case of perception it is four fold The soul is united with the mind, the mind with the senses, and the senses with the object But, this definition also applies to ordinary perception only It falls short in the case of Yogipratyaksa and Īśvarapratyaksa It is also not applicable to the perception of internal qualities such as pleasure, pain etc But, as far as the ordinary perception of external things is concerned, Praśastapāda's definition represents the Nyāya view clearly

The Bhatta theory of perception develops on the same line as that of the Nyāya Jaimini defines perception as the cognition produced in the self by the intercourse of sense-organs with the object [1] This definition is practically the same as that of the Naiyāyika Prabhākara defines perception of direct apprehension[2] (sāksāt pratītih)

Kapila, in his Sānkhya sūtra, defines perception as the cognition which takes the form of object, after being related to it [3] Vijñānabhiksu elucidates that perception is the psychic function (buddhivrtti) which goes out to the object and is modified according to the form of object, to which it is related [4] The object does not produce the psychic function itself, but, only modifies it The mode inheres in the psychic function The psychic function goes out, like the flame of a lamp, through the gateways of sense-organs, to the external object which is proximate to it, and is modified by the particular form of the object

Īśvarakrsna defines perception as determinate cognition of an object, produced by its proximity to the sense-organ[5] Vācas-

1 Mīmāmśāsūtra, 1 1 4
2 Prakarana Pañcikā, p 51
3 Sānkhya Darśana, p 49
4 Sānkhya Pravacana Bhāsya, p. 49
5 Sānkhyakārikā, K 5

pati states that the object transforms the mind into its own particular form, which is in itself formless[1] Thus, according to Sānkhya transformation of the mental mode (buddhivrtti) into the form of object is the essential condition for perception In the case of internal perception also, though vrtti does not go out, yet, the phenomenon of transformation occurs internally In the case of yogic perception the same is performed through supernatural power obtained through the yogic practices So, the Sānkhya also does not differ substantially from the Nyāya Where the Nyāya lays stress on the contact the Sānkhya does so on the transformation or mode of the mind

According to Sankara school of the Vedānta, the eternal consciousness (Brahman) is modalized in three ways[2] It is modalized by different objects and called as object-consciousness (Visayacaitanya) It is modalized by the mental modes and called as cognitive consciousness (pramāna caitanya) And it is modalized by different minds and called as cognizing consciousness (pramātr caitanya) Thus, there is only one universal consciousness it is determined by the mind or internal organ (antahkarana) the activities of the mind or mental modes and the objects cognized There are the determinants of the universal light of consciousness Perception means the identification of all the three types of modalized consciousness The antahkarana goes out through the vehicles of senses and occupies the place of the object Thus, the consciousness modalized by antahkarana (pramātr caitanya), the consciousness modalized by the outgoing antahkarana (vrtti caitanya) and the consciousness modalized by the object (visaya-caitanya) and identified This identification does not take place in the case of imperceptual knowledge

In the above mentioned definitions of perception one thing is common, that all of them recognize sense object as the

1 Sānkhya Tattvakaumudī, K 5

2 Vedānta Paribhāsā p 44

general condition for perception Further, they do not try to distinguish perception from the other types of knowledge on the basis of appearance

Sālikānātha defines pratyaksa as the direct (sākṣāt) experience.[1] Some logicians of the Nyāya school also have defined it similarly But, the idea underlying the term 'sākṣāt' is a hard nut to explain Nyāyamañjarī defines it as an experience after which one feels accordingly, or it is a cognition which is not produced by any generated cognition[2] Another logician defines it as the cognition produced by the senses But, all these explanations do not help much in knowing the nature of directness As a matter of fact direct means the cognition where the cognizer and the object stand face to face without any mediation where the object is directly presented In the Nyāya theory the self with senses is the cognizer When the object stands in direct relation with the senses it is a case of perception In the case of inference this relation is mediated by the cognition of middle term, in the case of verbal knowledge it is mediated by the knowledge of sound and in analogy by the perception of similarity In these cases the object is represented by other cognitions According to the Āgamic school of the Jainas the soul is cognizer without any assistance In the three types of supersensual knowledge the object is presented to the soul directly In the case of sense cognition it is presented by the senses, therefore, it is held as paroksa If the directness is accepted as the criterion of perception, which is favoured by the majority of Jaina as well as non-Jaina thinkers, the difference between Jaina and the Nyāya systems is accountable to the nature of cognizer

The Buddhist view is clear as far as the nature of pratyaksa is concerned Dharmakīrti holds that perception is always indeterminate or inarticulate[3] The stage of articulation or

1 Prakarana Pañcikā p 51

2 Nyāyamañjarī p 65

3 Nyāyabindu p 11

determination is reached through inference He holds absence of articulation (kalpanāpodham) as the criterion of perception

According to the logical school of Jainism the criterion is distinctiveness [1] The object appears clearer and more distinct in perception than it does in inference etc This distinctness cannot be described in words but can be experienced by everybody A perceived object is more distinct than the one inferred or known through verbal authority [2] This is why one desires to perceive the object which has been already cognized by inference or verbal authority

This definition is common to the sense-cognition as well as supersensual cognition The Āgamic school defined perception on the basis of cause The logical school defines the same on its intrinsic character

As far as the derivation of the term is concerned Jainas hold that aksa means jīva or the self The senses according to them are something external to aksa Pratyaksa means the cognition presented to aksa or the self directly

The definition of Paroksa

The term paroksa does not have any independent definition All cognition other than pratyaksa is recognised as paroksa According to the Āgamic conception paroksa means indirect knowledge The other systems do not propose paroksa as a different category in contrast with pratyaksa but go directly into its divisions

The above order of fivefold division places mati and śruta first and then the other types We shall discuss in the same order It has been stated before that according to the Agamic conception mati and śruta are paroksa or indirect The next chapter therefore is titled as "Indirect Knowledge"

1 Parīksāmukha II, 3
2 Parīksāmukha II, 4
3 Pravacanasāra I, 57, 58 Viśesāvaśvaka Bhāsya 89-99, Anuyoga Tīkā p. 149

CHAPTER III

Indirect Knowledge

The Types of Indirect Knowledge

Mati Jñāna

It has been already stated that out of the five types of knowledge the last three are related with pure intuition They are attained as super-natural powers and not through psychological process The second of the remaining two, i e śruta, is limited to scriptures It also does not possess any importance as far as the psychology of knowledge is concerned It is mati, that covers the whole range of cognition as far as modern psychology is concerned The entire process beginning with contiguity of senses and the object, upto the subconscious impressions which are capable of rising again in the form of memory, are included into this type of knowledge All varieties of profane knowledge perceptual or conceptual, termed and classified differently by different systems are included in it

Two Connotations

The Mati is known as Ābhinibodhika also This term is prevalant in the old Āgamic literature[1], while the term mati is based on the karma literature which refers to the corresponding āvarana as Matijñānāvarana[2] and not Ābhinibodhikajñānāvarana In the division of Ajñāna also only mati is found.

VBh explains abhinibodha as the cognition resulting from the presence of an object The same thing is further confirmed

1 Bhagavatī 88 2 317

2 Karmagrantha, I 4

in the statement that Ābhinibodhika cognizes only the objects[1] that are present This explanation limits the sphere of the first type of knowledge to sense-cognition only In that case all types of mediate as well as mental cognition would go to śruta

Akalanka interprets ābhinibodha as inferential knowledge[2] He wanted to propose that the logical division of parokṣa is based on the four synonyms of Mati as given in the Tattvārtha But, it is doubtful whether his explanation is based on some tradition or is a new introduction

Siddhasena Ganin interprets Ābhinibodhika as the general term covering all types of perceptual and imperceptual cognitions He clearly states that Ābhinibodhika cognizes all the three times On the other hand he confines mati into the present, which was a general term according to Jinabhadra and Akalanka[3]

As a matter of fact nothing can be said precisely about the clear significance of these terms Roughly, it can be said on the basis of etymology, that mati is expressive of the mental function while abhinibodha that of the sensation of the present object

The Range of Matijñāna

Mati covers all types of knowledge related with the epistemology and logic It will be seen, as we proceed, how its subdivisions include all varieties of sensual as well as mental cognitions

Umāsvāti gives five synonyms[4], explaining the range of Matijñāna He states that mati, smrti, samjñā, cintā and abhinibodha are identical in sense Accurately speaking they are not synonyms with the same denotation, but different regions

1 Viśesāvaśyaka Bhāsya 80

2 Tattvārtha Rājavārtika Sūtra I 13

3 Tattvārtha Bhāsyatīkā Sūtra I 13

4 Tattvārtha Sūtra I 13

of the field covered by Matı Umāsvātı means that none of the varieties of knowledge expressed by these synonyms goes beyond the sphere of Matı All of them are covered by it

Siddhasena Ganin explains the above terms as follows[1]

(i) Matı — The cognition generated by the senses and the mind and apprehending the present only

(ii) Smrti — Memory, the mental revival of the past impressions

(iii) Samjñā — Recognition The cognition of the object already known, but presented again

(iv) Cintā — Hypothetical judgement

(v) Abhinibodha—The general term for all types of the above mentioned and other varieties It cognizes all the three times

Akalanka interprets Abhinibodha as inference [2] In other respects he agrees with Siddhasena Ganin

The Division of Matı Instrumental

Matı is produced by senses or mind or both[3] In case of the animals without mind, it is generated by the senses only Such animals are known as asamjñins Modern psychologist explains their activity as merely habitual or instinctive. The Jainas hold that such animals cannot think logically Asamjñin does not mean total absence of mind[4], but the absence of developed mind amounting to intellect of the modern psychology The cognitions of the type of memory etc are purely mental They do not depend upon the assistance of the senses The perceptual cognition of the animals with mind is based upon the senses as well as mind

---

1 Tattvārtha Bhāsyatīkā Sūtra I 13

2 Tattvārtharājavārtika Sūtra I 13

3 Tattvārtha Sūtra I 14

4 See saṁjñās

Umāsvāti in his Bhāsya refers to one more type, i e Oghajñāna[1] Siddhasena Ganin interprets it as the cognition where the function of mind or senses is not explicit[2] Where the only cause is Ksayopaśama For example the movement of a creeper towards the roof of a cave or tree But, this type does not possess a qualitative difference, as that of degree It is only a lower degree of undeveloped mind

The Psychology of Matijñāna

We have stated the senses and mind as the instruments of Mati It is essential to know what is meant by this instrumentality and what is the position of the senses and mind in the Jaina psychology

The Jainas hold Ksaya or Ksayopaśama of the corresponding Āvarana as the only cause of cognition In the case of Mati also this principle is equally applicable The part played by the senses in a cognition is this, they help in ksayopaśama, just like the external causes of light, object etc The self is by nature conscious and can know everything without any external assistance But, its power of knowing is obscured by the karmic matter The only requirement of a cognition is, therefore, the removal of this obscuring matter In the case of Matijñāna this function is caused by the senses and the mind along with other external and internal causes

As a matter of fact the senses are instrument in the negative aspect only We can compare them with the windows in a room The man sitting inside the room naturally possessed the power of perceiving outside But, the function of his power is obstructed by the walls The only thing he requires is the removal of this obstruction, partially or totally In the case of complete knowledge this obstruction is removed totally In other cases it is removed partially Just as the windows remove the obstruction of walls to a part and the man can see through

1 Tattvārtha Bhāsya Sūtra I 14
2 Tattvārtha Bhāsya Ṭīkā Sūtra I 14

such parts only, similarly the senses are the windows or the partial removal of the karmic matter The windows do not help in perception in the positive sense, but they help negatively i e by removing the obstruction Akalanka places the senses in category of external but inseparable cause in contrast with the object, light etc which are not inseparable [1]

The Senses Their nature

The Nyāya defines senses as the supersensual organ of knowledge having its locus in the animals organism [2] A sense cannot be itself sensed or perceived It is only inferred as an organ necessary for the function of perception The Vedānta and Mimamsa also hold similar views According to the Vedānta senses are the vehicle through which the mind goes out and transforms into the form of object [3] According to the Mimamsa a sense is what produces a clear and distinct knowledge of the object, brought in contact with [4] According to the above-mentioned three systems the external senses are material substances constituted of the physical elements (bhautika) and localised in the different end-organs Regarding the internal sense, i e the mind they hold different views which will be discussed later on

According to the Sānkhya the senses are not physical bodies like the pupil of the eye, but modifications of subtle material principle called ahankāra He thinks that a physical (bhautika) element cannot account for the perception of a distant object In perception the senses must have a direct contact with the objects But a physical organ cannot have direct contact with an object which lies at a distance or behind a glass This is possible only if the sense-organ be all-pervading in character and not limited to physical substance So the Sānkhya thinks

1 Tattvārtha Rājavārtikā II 8
2. Tattva Kaumudī p 3
3 Vedānta Paribhāsā p 46
4 Śāstradīpikā p 36
5 Sānkhyakārikā 25

that the senses are modifications of a subtle and all-pervading matter (ahankāra) and are themselves all pervading in character

The Function of senses

According to the Nyāya the function of senses is to establish a contact between object and the mind[1] The Mīmāmsā and Vedānta also hold the same view with a different process According to Sānkhya also it is a vehicle of buddhi, which goes out and takes different reflections This function cannot be performed by the visible physical structure, so something invisible with the capacity of performing that function is postulated and the same is the sense according to different systems According to the Nyāya, Vedānta and Mīmāṁsā that subtle element also is as physical as the body, but its ingredients are finer than those of the latter They do not take into consideration the outer structure which also is composed of the same element in grosser form

The Buddhist conceives sense-organ (indriya) as a kind of translucent subtle matter which covers the body when it is living [1] It is like the shining of a jewel which cannot be cut into two, cannot be burnt, has no weight and disappears without a residue at death It is nevertheless atomic and is represented by five different kinds of atoms The atoms of the organ of sight cover in concentric circles of the eye-ball The atoms of the organ of taste, or more precisely that matter which is supposed to convey the sensation of taste covers in concentric semi circles of the tongue The atoms of organ of touch cover the whole body Being as subtle as the rays of a jewel this matter cannot appear alone it is supported by gross matter (mahābhūta) of which the eye-ball and flesh in general are constituted

---

1 S Muktāvalī p 264

The Buddhist holds five types of vijñāna corresponding to the five senses These vijñānas are not material but subjective They are known as caittas, the mental products To the above list we can add the faculty of intellect or consciousness (manas, indriya āyatana), Nonsensuous objects (Dharma āyatana or dharmas) and Nonsensuous consciousness (manovijñāna dhātu), which are not material but included in the list of dhātus Thus, according to the Buddhist there are six senses, out of which five are material and the sixth immaterial (arūpin), and six vijñānas which are purely psychical The Buddhist does not take into consideration the outer gross material structures

In Jainism the senses are described as mark of the Jīva as well as the instruments of cognition In the first sense they are related with entomology and in the second case with epistemology The five senses in the former sense are known as five types of life (prāna) possessed by animals according to the stage of their biological evolution The Jaina divides the living beings into five classes (jātis) on the basis of the number of senses possessed by them These classes consist of the one sensed animals, two sensed animals and so on upto the five sensed ones In the field of epistemology the senses are instruments of perception They have two types—the material structure (dravyendriyas) and the psychical function (bhāvendriyas)

Dravyendriyas

The senses as material structure are effected by the corresponding Nāmakarman They are physical and made of the same stuff as that of the body The Jaina does not regard a particular physical element as the cause of a particular sense-organ as the Nyāya holds As a matter of fact the Jaina does not hold the earth, water etc as the elements They are themselves compounds or bodies made from the combination of atoms In the atomic state they are simply pudgala and cannot be differentiated as earth or water etc.

The atoms are grouped together into eight varganās according to their capability of being transformed into certain bodies We have already stated the five types of bodies, which have corresponding five varganās for their constitution The speech, mind and breathing also are material They have one varganā each as their material cause Our physical structure is constituted of audārika varganā and the same is the material cause of sense-organs

Dravyendriya is further divided into Nirvrtti and Upakarana Nirvrtti means the arrangement or form It is again divided into Bāhya (External) Nirvrtti and Ābhyantara (Internal) Nirvrtti Bāhya-Nirvrtti is the external form and Ābhyantara-Nirvrtti is internal form The Prajñāpanā states that Bāhya-Nirvrtti has innumerable forms according to the innumerable types of animals We see a clear difference in the outer form of the ears between a horse and a man But the Ābhyantara Nirvrtti has the same form in all the animals The Prajñāpanā states that the form of the auditory sense is like the flower of the Kadamba The visual sense is like the grain of masura (a kind of pulse) The olfactory sense is like the flower of atimuktaka The gustatory sense is like the edge of a sword The cutaneous sense possesses various forms

According to the Digambara tradition Bāhya Nirvrtti is the particular material form and Ābhyantara is the part of the soul surrounded by the physical structure According to the Śvetāmbaras Bāhya and Ābhyantara both are material, but Śīlānka in his commentary on Ācārānga supports the Digambara tradition

Upakarana is the power of grasping an object, possessed by the Nirvṛtti The Digambara tradition holds that Upakarana means what assists It is also a material structure without which the Nirvrtti is incompetent to function It is divided into two parts of external upakarana and internal upakarana In the case of eye the pupil—the white and black substance-is internal upakarana and the eye-lids and eye-brows

are external upakarana Śīlānka also endorses the same view. It should be observed here that the Digambara tradition divides material structure of senses into three parts (1) Bāhya Nirvrtti, (2) Ābhyantara Upakarana and (3) Bāhya Upakarana, The Śvetāmbara tradition holds Upakarana not as the material structure, but, the power possessed by the material structnre which is known as Nirvrtti According to the Digambara tradition Ābhyantara Nirvrtti is psychical, the the Śvetāmbara holds it as material The dravyendriyas are caused by the corresponding Nāma-karman

Bhāvendrivās

The physical senses (Bhāvendriyas) are not material but power or function of the self They are again divided into Labdhi (power) and Upayoga (application) Labdhi means the partial destruction and the partial subsidence (ksāyopaśama) of the obscuring and the obstructing karmans The application of labdhi on a particular object, is known as upayogendriya It results into the cognition of an object

It has been stated above that the living beings are divided into five classes according to the number of senses possessed by them The animals possessing one sense only are recognised as ekendriyas Those possessing two are known as dvīndriyas and so on The order of their possession is cutaneous, gustatory, olfactory, visual and auditory The animal possessing the latter must possess the former also

The Blind and five senses

It can be asked, whether a blind man is four-sensed or enjoys all the five ? In the former case he cannot be included into human beings, who necessarily possess all the five senses In the latter case, there is no reason why he does not have visual perception

The Jaina replies that the number of senses in a particular being depends upon the class (Jāti) in which he is born The allotment of class is done by the Jāti-nāma-karman None can-

be born as a man if he is not under the influence of the Nāma-karman which equips an animal with all the five senses Thus, under the effect of Nāmakarman a blind man, on account of his being a man, must possess all the five senses The Kṣāyopaśama required for the completion of psychical senses is already there He does not lack in the Angopānga-nāma-karman and paryāpti nāma-karman (the karmic matter which causes the completion of various limbs or the life in body) also They invariably exist in a five-sensed animal, the state effected by Pañcendriya-jāti-nāmakarman But, the material sense of a blind man ceases to function owing to some defect Thus, he lacks in upayoga of the visual perception He cannot be placed with the four sensed animals, merely for the absence of Upayogendriya Moreover, in respect of Upayogendriya, all the animals are one-sensed, as there can be only one upayoga at a time So, the classification of living beings should be considered in regard to Nirvrttīndriya As regards Labdhīndriya all the animals are five-sensed, because, Matijñānāvarana is common to all the senses Its Kṣāyopaśama is not separate for every sense The difference in the cognition is based on other factors A tree, which belongs to the class of one sensed animals, possesses all the five senses as far as labdhi is concerned

Labdhi is attained at the very first moment when a jīva enters into a new life The formulation of Nirvrtti begins as the effect of Angopānga nāmakarman and gets its completion through the effect of paryāpti nāma karman

The Digambara do not admit all the five senses in every living being even in respect of labdhi According to them there are separate āvaranas for every labdhi. The type of Kṣāyopaśama is not common to all the five senses

Relation between senses and the object

According in the Buddhist, the senses function without direct contact with the objects of perception They are all distance receptors (Aprāpyakārin) and do not require imme-

diate cantact with their objects This is especially seen in the case of the senses of sight and hearing We see far-off objects that cannot have any direct or approximate contact with the eyes We hear sound from a long distance Similarly, the eye perceives objects much larger than itself and so incapable of being covered by it. Again, the eye and ear can perceive the distance and the direction of sights and sounds respectively This they could not if like the senses of smell, taste and touch, they were in immediate contact with their objects Lastly, many of us can, at the same time, see the same object or hear the same sound from different places Conversely, one man can, almost at the same time, see two things or hear two sounds, fairly apart from each other This shows that the senses of sight and hearing can function without actual contact with their respective objects

According to the Nyāya, Sānkhya, and Vedānta systems, the senses can perceive only such objects as are in direct or indirect contact with them This is obvious in the case of so-called lower senses, namely touch, taste and smell Sensations of touch and taste arise only when the sense organs are in immediate contact with their respective objects To taste a thing means to place it in direct contact with the tongue To touch a thing is to bring it in contact with the skin Sense-object contact as a condition of olfactory sensation is no less real, although it may sometimes be less obvious If the smelling object be in our immediate surrounding, there is obvious contact of it with the olfactory organ If it be at a distance from us, then the odorous particles given off by the object are brought in actual contact with the sense organ by currents of air In case of the lower senses all systems of philosophy agree that there is a direct sense-object contact It is also admitted that the senses of smell, taste and touch remain passive in their end-organs where they are met by their respective stimuli The remaining two senses of sight and hearing also act in contact with their objects, although not quite as directly as the rest

According to the Vedānta, the sense of hearing travels to the sounding objects and gives us the sensation of sound The Nyāya, holds that sound waves sent by the object are received into the ear passage and perceived there as sound According to both, the Nyāya and the Vedānta, the visual sense reaches out to the object and gives us colour-sensations This is way the eye and ear can perceive the distance and direction of their respective objects According to the modern science visual sensation is believed to be due to the transmission of light-waves from the object to the eye, in the systems mentioned above, it is explained by the emanation of light-rays from the eye to the object Ordinarily, the colour rays are not visible, but inferred as the medium of sense-object contact in visual perception Still we may perceive them under special circumstances, as when they emanate from the eyes of cats and other animals in a dark night

The Mīmāmsā maintains Samprayoga as the essential condition of sense perception Bhavadāsa, an ancient interpretor of the Mīmāmsāsūtra, means the actual contact by samprayoga But, Kumārila did not endorse the above view He altogether changed the meaning of samprayoga He asserts that samprayoga means the act of senses He maintains that it is not essential that a sense must have physical contact with the object to be compreheneded The presence of the object in a place within the range of the objectivity of a particular sense, and the capability of the sense organ to perceive the object, is sufficient for a perception Samprayoga is nothing but the contiguity of the sense and the object

Though, Kumārila rejects the theory of contact as an essential condition, yet, practically accepts that all senses cognize the object after a real contact Thus, he also sides with the Nyāya

The Jaina supports the former position of Kumārila He also holds that the physical contact with the object is not an essential condition for sense perception He says that it is

mere capability (yogyatā), that is needed for sensation Yogyatā, as we have stated in the case of labdhi, is nothing but ksāyopaśama of the obscuring matter The upayoga depends upon many internal as well as external factors The contiguity of physical senses with the object also is one of them But, this contiguity does not necessarily mean a physical contact In the case of four non visual senses, the Jaina also admits real contact He differs from the Buddhist in not accepting the auditory sense as a distance receptor He agrees with the Nyāya that the sound comes into a real contact with the ear before it is apprehended But, the Jaina differs in the nature of that contact According to the Nyāya the auditory sense is the space surrounded by the ear cavity (karna śaṣkuli) and the sound is a quality of the space produced either by conjunction (samyogaja) or disjunction (vibhāgaja) of two objects, or by the sound itself (śabdaja) The first sound is produced by the conjunction or disjunction It produces another sound and this series goes on till they reach the ear-cavity The contact between the auditory-sense and the sound is not a conjunction, because, it is possible in two substance only and the sound is not a substance It is a quality which inheres in the auditory sense which is the space-substance According to Jainism the sound is a material product, composed of Bhāsāvargaṇā The body of sound projected at its own place travels through the vehicle of air and strikes with the ear, a fleshy structure of the shape of kadamba which causes the sensation of sound

In the case of eye the Jaina agrees with the Buddhist and holds it as a distance-receptor The Nyāya admitted the eye as a firy substance, which goes out and establishes a contact with the object The Jaina does not favour it

The Jaina, though denies the Buddhist view of Śrotra as a distant-receptor (aprāpyakārin), yet, does make a distinction between śrotra and the other senses of this type He holds that the senses of touch, taste and smell apprehend an object which is not only in contact (spṛsta) but also fastened (baddha) The

sense of sound apprehends the object which is sprsta only It does not require the condition of being fastened also It is so sharp (patu) that mere contact is sufficient Thus, the Jaina holds three classes regarding the contact between senses and the object The senses of touch, taste and smell apprehend the object which is in touch as well as physical grip (baddha-sprsta) The sense of sound apprehends on mere touch only The sense of sight apprehends the object which is neither in touch nor in grip

The Object of Senses

According to the Nyāya the senses are constructed of one element each The sense of smell is an earthly composition, the senses of taste is made of water, the sense of sight that of fire, the sense of sound that of space and the sense of touch that of air These elements contain one special quality each which is the object of corresponding senses

The Nyāya asserts that the quality apprehended by a sense must be possessed by its constituent elements The olfactory sense (ghrāna) is the organ of apprehending smell It must have the quality of smell in it As such it is constituted of the earth, to which smell originally belongs as an attribute The gustatory sense (rasanā) is the condition of taste-sensation It is constituted by physical element called water, because it is possessed of the specific attribute of that element viz taste The visual sense (caksu) is the cause of colour sensations and itself contains colour It has its locus in the pupil of the eye It is constituted of a luminous substance called tejas or light The cuteneous sense (tvak) is the source of touch sensation and temperature-sensation It is constituted of the physical element of air, because, like air it manifests the quality touch

The Jaina does not approve of the Nyāya view that a particular sense is constituted of the particular element He holds that all senses belong to the same material cause, i e audārika varganā. The Nyāya contention that a particular quality is sensed by a particular sense-organ because the latter is constituted

of the element holding the same quality, as its specific character, is not based on sound reasoning The earth possesses the taste, colour form and touch also along with the smell The olfactory sense also must according to the Nyāya contain all these qualities as it is constituted of the earth In that case, there is no reason why it should sense the smell only and not other qualities The Nyāya can argue that other qualities, are not its specific qualities, as they are found in other substances also In that case, the Jaina contends, the elements of air, fire and water would have no specific quality, as they contain no thing which is not found elsewhere Moreover, the physical elements possess some non-physical qualities also, as that of number, dimension, conjunction etc , but they are not admitted as object of the senses The only explanation for the regulation of objectivity, the Jainas say, is the Ksayopaśama or natural capacity of the senses Other explanations do not hold any sound basis Ultimately, one has to resort to the natural capacity

The Jainas hold the five qualities as sensed naturally by the corresponding five organs The organ of touch sense is naturally capable of apprehending the quality of touch The Jainas maintain eight kinds of touch viz hot and cold, soft and hard, viscid and rough, heavy and light The Nyāya Vaiśesika holds only the temperature sense as related with the touch-organ He adds to the varieties of hot and cold a third one of the temperature which is neither hot nor cold (anusnaśīta) The qualities of softness and hardness, according to the Nyāya are not original but based upon the quality of conjunction (samyoga) If the conjuction of constituting parts is dense the resulting substance will appear as hard If it is loose the object will appear as soft The quality of viscidity according to the Nyāya is found in the element of water only Roughness is nothing but its absence He does ont accept them as the object of touch organ The qualities of heaviness and lightness also are not peculiar to the touch sense They are inferred through the factors down or its absence The Buddhist enumer-

ates eleven categories as the object of touch-sense They are the earth, water, fire, air softness, hardness, heaviness, lightness, coldness, hunger and thirst

According to the modern psychology there are four classes of the cutaneous, namely the sensations of (i) touch proper, pressure or contact, (ii) those of heat and warmth (iii) those of cold and coolness, (iv) those of pain

(2) Rasanā—The gustatory sense reveals the five types of taste, namely astringent (tikta), bitter (katu), pungent (kasāya), sour (amla) and sweet (madhura) The Nyāya holds six types, adding saline to the above list The Buddhist also follows the popular view adopted by the Nyāya Modern psychology reduces the list to four as the pure taste sensation, namely, sweet salt, acid and bitter It holds other tastes as a mixture of taste with smell or touch

(3) Ghrāna—The olfactory sense apprehends two varieties of smell namely, fragrant and nonfragrant The Nyāva also holds the same view The Buddhist adds two more viz intense (utkata) and mild (anutkata) The modern psychology holds that there are many degrees of the intensity of smell They are so vague and indistinguishable from one another, that is impos sible to have an accurate classification They also get blended with (a) tactual sensations of nostrils, as in the case of the smell sensation of ammonia or of snuff, (b) organic sensations of the respiratory system, e g certain smells stimulate respira- tions and others have a choking, effect , and (c) common sensi bility e g some smells have an exhilerating and others a depre- ssing effect on the organism as whole

(4) Caksur -The sense of vision apprehends the five varie- ties of colour, namely black (krsna), blue (nīla), red (aruna), yellow (pīta) and white (śukla) The Nyāya terms black as nīla and places green (harita) in the place of blue He adds two more colours of tawny (kāpota) and mixed (citra) and brings the list to seven The Buddhist adds the form (samsthāna) also

as the object of visual sense He admits four varieties of colour and four of the form In another way he mentions 20 varieties of rūpa i e visual data The modern psychology accepts seven varieties of colour with a complex system of sensation The Buddhist inclusion of form (ākāra) in visual objects is not favoured by the Jaina and the Nyāya They hold that it can be perceived by the sense of touch also

(5) Śrota—The sense of sound apprehends three varieties of the sound, namely (i) produced by living being (sacitta), (ii) produced by the lifeless object (acitta) and (iii) the mixed (miśra) Tattvārtha divides the sound into two varieties of (1) produced after certain deliberate process (prāyogika) and accidental (vaisrasika) The sound is divided in other varieties also but, they are connected with its being an articulate inarticulate speech and so on They have no bearing on the objectivity of auditory sense There is a fundamental difference between the Nyāya and the Jaina in the conception of sound The Nyāya holds sound as the quality of space The Jaina holds it as a material substance composed of Bhāsā varganā The Nyāya divides the sound into two varieties of inarticulate (dhvanyātmaka) and articulate (varnātmaka) The Buddhist divides the sound into two varieties of pleasing (manojña) and displeasing (amanojña), with four subdivisions of each

According to the modern psychology sounds are waves of vibrations produced by certain physical action

The conditions for sensation

Śankara-Miśra gives four necessary conditions for the perception of colour, viz (i) large magnitude (mahatparimāna), (ii) visibility (udbhūtattva), (iii) not being overpowered (anabhibhūtattva) and (iv) the property of colour (rūpa) The Jaina recognizes the above conditions in different terms He admits that an atom is beyond the visual perception Amongst the

compounds (skandhas) also some are visible while others are not The compounds of Āhāraka Varganā, Taijasa Varganā, Kārmana Varganā, Bhāsā Varganā and Manovarganā are not visible Though the conception of udbhūta rupa and anudbhūta rūpa is not found in Jainism yet the acceptance of visibility of one compound and the invisibility of others comes to the same Similarly, the invisibility of atoms resembles the Nyāya conception of atomic magnitude as unperceivable When the Jaina resorts to natural capability or incapability in such cases, the Nyāya attempts to classify the grounds as such

The conditions of light, object and contact etc accepted by the various systems as necessary for visual perception are not favoured by the Jainas He holds them useful for particular cases but, does not include them in the systems of general causation

According to the Nyāya every material substance does not possess all the physical qualities The air possesses the quality of touch only The fire has two namely, touch and colour The water has four with an addition of taste and fluidity (sneha) The earth is without fluidity, but, has smell in its place The Jainas hold that every material substance contains all the physical qualities In some they are manifest while in others they are unmanifest The air is not without colour but it has it only in unmanifested condition Similar is the case with taste and smell also The condition of manifestation or the reverse also, according to Jainism, is not absolute It is related with the subject In darkness the colour of a jar is unmanifest to human beings but the same is manifest to owl and cat

The Perception of Substance

According to Nyāya the substances are perceived by two senses only i e of sight and the touch the remaining three organs are limited to their respective qualities [1] The Jaina and

1 Tattvārthasutra Pt Sukhlal Sanghvi, p 34

Buddhist do not make this distinction According to Buddhism the substance is nothing but a collection of qualities Abhidharma says that the earth is nothing but the colour and form [1] The Jaina holds that the quality and substance are not quite separate They are different as well as identical The sensation of one cannot be differentiated from that of the other So, all the senses apprehend quality as well as the substance

Fast and Slow Processes of sensation

The Jaina admission of the visual sense as a distance-receptor and the other senses as contact-receptors gives rise to the conception of two speeds in the process of cognition [2] The senses working after close contact begin their process from Vyañjanāvagraha (the contact between sense and the object) The amount of knowledge is so scanty, at this stage, that one does not feel as cognising anything This state is compared with the first drop of water thrown on a new earthen-ware, just out from the even [3] The first drop disappears totally without leaving any apparent mark, yet we cannot say that it went without any effect A series of similar drops produces a clear effect Had the first drop been without any effect the subsequent drops also could not produce any effect

Similarly, when we call a sleeping person, the first call goes unheeded, but, when called repeatedly, he wakes up We cannot say that the first call was absolutely ineffective It also had its effect, though not distinct The speed of the above process is slow as compared with that of the visual sense This is recognized as manda krama The same is the case with other senses recognising the object after contact

---

1 Viśesā, G 149
2 Ibid
3 Ibid

The process of the visual perception does not start from the contact between sense and the object It grasps the object without any contact and reaches the stage of arthāvagraha directly It is compared with the reflection in a mirror, which reflects the object in contiguity, at once The speed of this process is swifter than the former, and is known as paṭukrama

After avagraha both types of the senses have the same speed and the procedure As a matter of fact the subsequent stages or concerned with the arrangement of the data already supplied The outer senses play little part in that arrangement Which is mainly a mental function

The Mind (Manas)

In Western philosophy the mind means both the self as well as the totality of conscious states, where the self gets its manifestation In both cases it corresponds to the soul or the psychic activity of Indian systems It is never applied to the instrument of those activities as the manas is generally conceived in Indian thought In our treatment, we have followed the common tradition of accepting the mind and manas as synonyms

According to the Nyāya and Vaiśesika mind is an internal sense It is atomic in size and moves around the external senses Its contact with the soul is an essential condition for knowledge and thus, it controls the non occurrence of many cognitions at a time [1] Unlike the other senses it is not made of any of the physical elements It is an eternal substance having an independent existence [2] It is beyond the sensual perception and can be known through inference only The mind does not possess any of the physical qualities, consequently its objectivity is not confined to any of them It is a common instrument for all types of knowledge But, the subjective qualities of

1 Vaiśesika sūtra, 3 2 1
2 Ibid, 3 2 2

pleasure, pain etc are directly perceived by the mind Doubt, dream, memory, inference and other types of indirect knowledge are purely subjective, and therefore apprehended by the mind

According to the Vedānta manas is not a comprehensive term It is a particular state of antahkarana, which includes all types of mental states The Antahkarana is an evolute of avidyā and occupies the entire body It involves the empirical self of the Vedānta, a condition of pure consciousness limiting the latter into body nd thus constituting the person of jīva [1] It goes out through the senses and establishes the three fold identity The qualities of pleasure, pain etc are apprehended by antahkarana itself According to another opinion they are directly perceived by the (modalized) consciousness (kevala sākṣībhāṣya) Antahkarana has five conditions with five corresponding names The condition of suspense (samśaya) is expressed by manas, that of judgement (niścaya) by buddhi, vanity (garva) by ahankāra, consciousness by citta and recollection by smṛti [2]

According to the Sānkhya mind is an evolute of prakṛti coming after ahankāra (ego) It is all-pervading and is intellicized through the reflection of Puruṣa In other respects the Sānkhya resembles the Vedānta

In the Buddhism Mind is split into two chief parts [3] The subjective part, or mind viewed as a receptive faculty, is represented by one element called, indiscriminately, citta, vijñāna or manas It represents pure consciousness, or pure sensation, without any content Its content is placed in the objective part which contains the definite sensation (sparsa), feelings (vedanā),

1 See—Vedāntasāra and Vedānta Paribhāsā

2 Vedānta Paribhāsā p 76

3 Sānkhyakārikā 22,23

4 Central Conception of Buddhism p 15

ideas (samjñā) volitions (cetanā) and various other mental phenomena upto the number of forty-six separate elements So, it is that feelings come to be viewed as objects of the mind Out of the 75 elements known as dharmas in Buddhism 64 belong to the mental group (caitta dharmah) To this we can add citta or the mind as a receptive faculty The remaining ten are five senses and the five objects They are differentiated from the mind and mental elements as being material (rūpinah) while the latter are immaterial (arūpinah) Besides the forty-six mental phenomena the mind contains fourteen elementary forces (viprayukta samskāra), the element of character (avijñapti) and the three elements which are eternal (asamskrta) among the latter is Nirvāna the chief dharma The common feature of all these elements is that they are apprehended by the intellect directly without any intermediate agency of the senses In the apprehension of sense-objects there is likewise participation by the intellect, but these dharmas are nonsensuous objects they are the exclusive domain of receptive intellect just as colour is the exclusive domain of the sense of vision The Buddhist does not regard the soul as different from mind

In Jainism, the mind is known as no sense (anindriya) or not sense[2] (no indriya) The terms 'no' or 'not' in this case do not mean negation but comparatively lesser degree of the character of a sense Though mind also is a source of knowledge it is regarded as no-indriya, because, it is dependent on other senses for grasping the external objects It is a common factor in all cognitions The object of other senses is fixed but the mind is not confined to any of the physical qualities It is capable of apprehending the past and future also The main function of the mind is thinking It arranges the data given by the senses

Like other senses the mind also is divided into two varieties

1 Tattvārtha, 2,19

the physical mind (dravyamana) and the psychical mind (bhāvamana) The physical mind is material, constituted of manovarganā It occupies the whole body The Digambaras admit the heart as its abode, and of the shape of a lotus with eight petals The psychical mind (bhāvamana) is the power or activity of the self resulting into various states of mentation

In the NandI and Anuyogadvāra the ordinary perception is confined to the five external senses [1] Mental cognition is not regarded as perceptian But in the later stage the apprehensions of pleasure pain etc are included into perception In the Āgamic period feeling has no relation with the mind It is effected by VedanIya karman and directly connected with the soul Even the animals without mind, feel pleasure pain etc The Arhats who generally do not apply the mind to any psychic activity are said to feel favourable or unfavourable experiences directly through the soul In this stage the mind is purely connected with the function of thinking

According to the Nyāya, the qualities of soul are cognized by the mind [2] The Jaina dose not favour this dependence He says that soul can apprehend its own qualities independently.

The Vedānta, Sānkhya and Buddhist assign the qualities of pleasure pain etc to mind only The Jaina says that they are the qualities of the self mixed with karmic matter

The Function of Mind

The Āgamic term for the function of mind is samjñā It is divided into many ways [3]

(1) *The First Division*

According to the first division it has three varieties

(*a*) *DIrghakālikī*—The sense of keeping the past impressions

---

1 NandIsūtra 5, Anuyogasūtra 144

2 Siddhānta MuktāvalI K 57

3 Vaiśesika Bhāsya G 504-527

into memory and reflection on the future This sense is found in the kingdoms of heaven and hell and in the womb-born (garbhaja) animals The division of samjninis (with mind) and asamjninis (without mind) depends mainly on this sense

(*b*) *Hetuvādikī*—The sense of acceptance or rejection of an object after proper consideration of its advantages or disadvantages This sense is found in all the mobile (trasa) animals, who can move from place to place according to their interest

(*c*) *Drstivādikī*—The sense of getting the knowledge of Drsti vāda the twelvth anga This sense is found in the persons with right attitude (samyagdrsti) only The above division of samjñā is related to the higher grade animals only

(2) The Second Division

According to the second division the samjñā is divided into two varieties of (a) knowing and (b) feeling

(a) The variety of knowing relates to the five types of knowledge, mati, sruta etc

(b) The variety of feeling is divided into the following four types

(i) Āhārasamjñā—The feeling of hunger It is effected by the rise of corresponding Vedanīya karman

(ii) Bhayasamjñā—The feeling of fear, effected by the Mohanīya karman

(iii) Maithunasamjñā—The feeling of sexual desire, effected by Mohanīya

(iv) Parigrahasamjñā—The desire for accumulation, effected by Mohanīya

The Bhagavatī Sūtra adds six more varieties, i e the four passions (kasāyas), Oghasamjñā and Lokasamjñā Oghasamjñā is the habitual feeling without any explicit psychic conscious-

1 Bhagavatī 7 8 Prajñāpanā pada 8

ness It is just like the activities of unconscious mind lokasamjñā is the ordinary type of articulate cognition

In the Ācārāṅga[1] there are six more samjñās of (i) Moha, (ii) Dharma (iii) Sukha, (iv) Duhkha, (v) Jugupsā and (vi) Śoka

The above types of samjñās are common to all the mundane being They are found in the one sensed animals also

The Problem of Samjñin and Asamjñin

In the Jaina biological evolution only a particular section of the five-sensed animals is regarded as samjñin All other animals are asamjñins This division is roughly based on the possession of mind or otherwise The animals with mind are known as samjñins and others as asamjñins[2] But, at the same time it is held that Mati and Śruta are common to all the imperfect souls We have divided mati into three types of indriyanimitta (produced by the senses alone), anindriyanimitta (produced by the mind only) and ubhayanimitta (produced by the both) The first type of mati is possible in the one sensed animals also as they also possess the sense of touch The śruta is caused exclusively by the mind, so it cannot exist in the lower grade animals who are without mind

Jinabhadra tries to explain this inconsistency by holding the division of samjñin and asamjñin as based on the physical mind, which is not completed in the lower grade animals Their activity is mere instinctive and not rational But, as far as the psychical mind is concerned, they are not absolutely without mind They also possess the power of thinking or feeling to a certain degree The trees though one sensed in physical consideration exhibit a clear sense of feeling, the favourable or unfavourable touches But, this contention of Jinabhadra goes against the theory of cognitive causal system The psychical

1 Ācārāṅga Nirukti G 38 39
2 Tattvārtha II 25
3 Viśesāvaśyaka Bhāsya G 104

sense does not function without the help of physical sense, as we have stated in the case of a blind According to the same principle, the psychical mind is impotent without the physical mind Consequently, the phenomena of mental activities cannot be explained in the case of asamjñins

The only possible explanation of this division is that the negation in the case of asamjñins, does not mean total absence, but an undeveloped condition The mind of the lower grade animals is not so developed as amounting to rationality This view is further confirmed by the first division of samjñā, stated above The animals by instinct also possess mind in undeveloped form, and consequently, they have śruta also

The Object of Mind

According to the Non Jaina systems mind is an essential condition for all types of psychic function It is only the Vedānta which holds certain qualities as sākṣībhāsya (cognized by the pure soul)[1] But, as far as the cognition of external things is concerned, he also holds antaḥkarana, as an essential condition The Jaina does not favour this view The Nandī clearly holds the sense cognition as different from the mental cognition[2] The first is pratyaksa while the latter is paroksa All types of paroksa in the logical period, except Āgama are included into paroksa mati Akalanka includes them into śruta,[3] but this difference is related with the fixation of a demarcation line between mati and śruta Akalanka includes all types of mental cognition into śruta As far as the sense cognition is concerned he does not differ from the Nandī

Thus, mind is not an essential condition for all types of knowledge In the logical period it is held that mind functions in the case of sense cognitions also But, that is an external influence We have stated the variety of mati exclusively rela-

1 Vedānta Paribhāsā p 72

2 Nandī Sūtrā 4 and 24

3 Tattvārtha Rājavārtika p 54

ted with the senses In such cases the soul cognizes the object through the medium of senses, without depending upon the assistance of mind, just as in the case of supersensual cognition, it does so directly It is another thing that in the case of saṃjñins the mind begins to function as soon as an object is presented

In the case of supersensual cognition of avadhi and manahparyāya the role of mind is finished with the desire to know a particular object After knowledge it begins to function again for the creation of favourable or unfavourable attitude In the case of an omniscient it is absolved from that function also Similar, is the case with sense-cognition It (mind) functions in creating a desire to know a particular thing It has nothing to do with the stage of sensation It functions again for creating the particular attitude But the stages of desire and attitude are not cognitive stages They are result of Mohanīya karman Here, the mind does not function as an instrument of knowledge, but that of feeling or willing

The mind as an instrument of cognition is related with the four types of imperceptual knowledge They are memory, recognition, hypothetical judgement and authority In the Āgamic period these types are expressed along with mati or śruta No doubt the feelings of pleasure, pain etc are directly related with the mind But, they are not cognitions The four types of passions (kaṣāyas) and nine types of mild passions (nokaṣāyas) also are related with the mind, but those also are not cognitions In the four stages of avagraha etc the mind begins to function from the stage of Ihā, which is a mental inclination towards judgement Here, it operates upon the data supplied by the senses According to Jainism mati advances from general to particular This process consists in doubt, inclination and judgement All these stages are mental phenomena In the animals without mind these states do not occur Such animals get sense-impression and react habitually For, the states of doubt etc the memory of past impression is necessary It is not possible in the lower grade animals They

cannot retain the memory of past events The flies sit on the same thing even if they are hundred times blown away They cannot be rational Memory is the quality of a developed mind Similarly, the power of retention (dhāraṇā) also is a mental quality

The above discussion leads us to the conclusion that mind is an instrument of knowing as well as the other psychical activities of feeling and willing The external senses are related with knowing only In the case of knowing the mind is further analysed in two varieties It serves as an instrument of an independently recognised category of knowledge as in the case of memory, inference etc It also serves as an instrument of the development of sense cognition As a matter of fact both types are fundamentally the same The elements of memory and inference exist in both cases But, in one case they are independently recognized while in others they are secondary to the sense-cognition This division does not exist in the Āgamic period It was introduced by the logical period where the question of inference etc came into prominence

The Division of Mati

Śruta Nisrita and Aśruta Nisrita

Mati covers all the stages of acquisition, conservation and elaboration, accepted by the modern pschology as the stages of thinking These stages are only a logical assumption They are hardly felt distinct from the another in our common experience Sometimes, our mind works so abruptly that one cannot discriminate whether the experience is a mental contribution or a sensation Russell cites an example to clarify this point [1] Once, in the days when motor-car was a new invention, and people were not acquainted with its machinery, he motored with a friend in a country-side Suddenly, the tyre burst out with the noise like a gun-shot His friend was not acquainted with the noise of bursting and took it as that of a gun

1 Analysis of Mind p 139

At the same moment he told Mr Russell that he had seen the flash also The flash, at that time was decidedly a mental creation But, the feeling was so strong that it appeared like a sensation We may quote another example from him When we listen to a foreign dialogue, though we know it, we have to sit near the speaker and be careful to listen every word But, when the dialogue is in the mother tongue, such closeness or attention is not required As far as auditory sense is concerned it works with equal capacity in both places But, in the former case the mind does not work so swiftly as to fill up the gap at once In the second case it is swift and fills all the gaps left by sensation at once It is therefore, difficult to ascertain the limits of sensation and mentation in a particular case But the sensation does not reach the stage of knowledge unless it is interpreted, understood or given a mental arrangement

The function of interpretation or understanding is generally known as intellectuation The back ground of this intellectuation is based on the material supplied by the person him self or some other person When a child is born he is not able to understand anything Gradually, his intellect develops either on his own experiences or instruction from other persons The instructions are either oral or through books The main difference between the two bases of intellectual development is, that the former is automatic and experimental The second is derived and indirect

The Nandī divides Mati into two varieties of Śruta nisrita and Aśruta nihsrita on the above mentioned two grounds The intellectuation based on scriptures of other kinds of instructions is śrutanisrita and that based on other sources is aśruta nisrita Malayagiri defines śruta nisrita as the cognition of a person with the intellect developed through the study of scriptures [2] The latter are not recollected at the time of cognition, but function as assimilated in the mental set up

1 Nandī Sutra, 26

2 Nandī tīkā, p 143

On the other hand, if they are remembered at the time of cognition as authorities, the resulting knowledge would be śruta and not mati

The natural capability of mind to strike at the right solution or exact point without the previous knowledge of scriptures is Aśruta nisrita It is the direct result of ksayopaśama attained through birth (utpatti), self-discipline (vinaya) practice (karma) and rationality (parināma)

The Nandī again divides Sruta nisrta into four types of Avagraha etc and Aśruta nisrta into four Buddhis It is convenient to discuss first, the four buddhis The Nandī describes them as follows

1 *Autpattikī* The sense of striking at the right point, which is never seen heard or otherwise known before and thus leading to a successful result is known as autpattikī It does not depend upon instruction or other external causes It is a natural gift The Nandī cites thirteen stories to illustrate it *They are stories of wits and wisdom like the Aesop's* Fables They only show how the natural genious of persons get them successfully through hardships

2 *Vainavikī* The intellect of finding out a right solution in a complicated matter is known as Vainayikī It enables one to known the essence of religion ethics and politics It is beneficial in this life as well as after death It is attained through self discipline (vinaya) The Nandī illustrates it with fifteen stories It is attained through long service of the preceptor It should not be taken as resulting from the teaching of the latter The result of teaching is Śruta-nisrita, while vainayikī is a mental development of intellect obtained through service and self-discipline The first example makes the distinction very clear Two disciples of the same teacher, with the same amount of book knowledge observe the same phenomenon One of the two who was rather impertinent, reached the wrong conclusion while the other with obedient nature,

1 Nandī Sūtra, 27

strikes at the right conclusion The distinction between the two is not based on the knowledge but on their personal intelligence

(3) *Karmaja*—The intellect developed through practice in a particular vocation It is illustrated with twelve stories

(4) *Pāriṇāmikī*—The intellect attained through inference, reason and other methods of rationality, ripened with the advancement of age is known as pāriṇāmikī It also helps in mundane as well as spiritual attainments It has twenty-one stories

If we consider the sphere of Aśruta niśrita on the basis of buddhis we can say that it covers the whole field of indirect mati Śruta niśrita is confined to direct mati

Some Historical Remarks

The above division of Śruta niśrita and Aśruta niśrita is not found in the Digambara tradition In the Śvetāmbaras also it is not found in the Bhagavatī, Prajñāpanā Niryuktis and Anuyoga It is the Nandī which refers to it for the first time In the Bhagavatī and Āvaśyaka Niryukti four buddhis are described without their relation with mati They are not specifically mentioned as related to any of the five types of knowledge The Śruta at that time was confined to scriptural knowledge only Consequently these examples of wits, generally associated with unlettered persons, could not be credited as śruta So, it appears that the author of Nandī tried to include them in Mati through the above mentioned device

The fluctuation in sense of philosophical terms helps in adjustment, but, at the same time makes distinction a difficult problem This is seen especially in the case of distinction between Mati and Śruta, which we shall discuss shortly

We cannot say that the division of Sruta niśrita and Aśruta niśrita is precise and mutually exclusive The process of Avagraha etc is as common to the unlettered as it is to a

1 Bhagavātī, Āvaśyaka Niryukti G 932

lettered One cannot say that the four types of avagraha etc are always Śruta niśrita Similarly, the buddhis also are not peculiar to the uneducated only It appears that the author has followed in it the local tradition of associating the above tit bits with uneducated people So, when they were recognised as associated with the persons without śruta, the others came to be accepted as related with the person with śruta

According to VBh the four buddhis also appear in the natural process of Avagraha etc, yet, they are named as Aśruta niśrita, because, they depend upon the ksayopaśama of the previous life or of the same life attained through practice or such other things They do not depend upon the scriptural knowledge or the instruction by a teacher On the other hand the stage of 'Īhā' is an inclination to classify the object, i e to attach it with some connotation It is not possible unless the cognizer possesses the knowledge of words and their meanings This knowledge is obtained through scriptures or instruction only A person, however, intelligent he may be, cannot be acquainted with the terminology of a particular language without instruction

But this solution raises another difficulty It implies that the stage of Īhā' cannot be attained by a being unacquainted with language By language we do not mean here the personal inner articulation which is a constant companion of thought Here it means the common dialect based on the instruction We cannot say that a cow, monkey or such other intelligent animals do not reach the stage of Īhā' They form their judgements also, and reach even the stage which is more advanced They do not get any instruction from scriptures, but learn everything by their natural instinct So, the solution given by VBh also is a general way of classification There is no hard and fast demarcation between the two

The Division of Śruta niśrita

It has been stated above that the two fold division of Śruta

1 Viśesāvaśyaka Bhāsya G 177

niśrita and Aśruta-niśrita was introduced by the author of Nandī If this division is not taken into consideration Mati is directly divided into the four varieties of Avagraha, Ihā, Avāya and Dhāranā This division is common with the Svetāmbaras as well as Digambaras It is found in all the cononical and latter literature It expresses the psychological process of knowing as admitted by the Jainas

Knowledge, in the ordinary sense of the term is judgement But, a judgement is not reached at once One has to pass through certain stages before reaching it The philosophical systems have explained these stages in various ways

The Nyāya admits four stages in the following order —

(1) Contact between the organ of sense and the object

(2) The cognitions of the object and its characteristic without relation (viśiṣtavaiśiṣtyānavagāhi jñānam)

(3) Cognition of the two as related with each other

(4) The desirable, undesirable or indifferent attitude towards the object

Prabhākara and Kumārila endorse the Nyāya view with a slight change in the second stage, which we shall point out in the chapter of Darśana

The Sānkhya explains these stages as follows —

(1) Contact
(2) Outgoing of buddhi at the spot of the object
(3) Reflection of the object into buddhi
(4) Reflection of purusa into buddhi or that of buddhi into purusa, the conceptions held by Vācaspati and Vijñāna bhiksu respectively

The Vedānta holds the following process[1] —

(1) Contact
(2) Outgoing of Antahkarana at the spot of object
(3) The removal of ignorance obscuring the consciousness conditioned by the object

(4) The illumination or projection of the new object This stage varies according to the two schools of the Vedānta

The Buddhist holds a different process

(1) Contact or contiguity as the case may be

(2) Inarticulate cognition of the particular object-instants (artha kṣana)

(3) Mental creation of the name, class etc

In the Abhidharma philosophy the sense cognition is known as **Pañcadvara vīthi** It is explained through the simile of a man sleeping under a mango tree

A man is lying under a mango tree lost in deep sleep A fruit drops down and rolls by his side He is suddenly woke up and tries to find out what has disturbed him He sees the mango fruit nearby, picks it up and smells and examines Having been ascertained that it is quite ripe and good, he eats it In this process

(1) The deep sleep is compared to the passive state of mind when it is having its own course, undisturbed by any kind of impression either objective or ideational This state of mind is called Bhavanga

(2) Getting up and trying to find out what has disturbed him is like that lazy state of mind when the subject feebly strives to make out whether the stimulus came through the eye, or the ear or the nose or the tongue or the skin (touch) This is called Pañcadvāravajjana or turning to impressions at the five doors of senses

(3) Seeing the mango fruit' is like the arising of the particular sensation either of the eye or any other four doors of senses It is sensation pure and simple, free from any reflection over it This state is known as Viññāna' or consciousness

(4) 'The picking up the mango fruit' is like the mind receiving the stimulus as an independent object existing outside in the world of reality This is called 'sampaticchana' or the recei-pient consciousness

(5) Smelling and examining the mango fruit is like the mind reflecting over the object and trying to understand it in the light of its previous experiences This is called 'santīrana' or the investigating consciousness

(6) Ascertaining that the mango is quite ripe and good is like the mind giving the object a definite place in the field of knowledge This is called 'Votthapana' or the determining consciousness

(7) 'Eating the mango' is like the mind tending to adjust the object according to its own suitability This is the most lively state of consciousness in which the subject is fully conscious of itself and determines its own attitude towards the object This is called javana or the active consciousness

In Manodvāra vīthi or the course of cognition through the mind door the object of cognition is not a stimulus of the outside world but an ideational image arising from within, which presents itself with an already ascertained and determined character This course of cognition, therefore, begins with the sixth stage of the Pañcadvāra vīthi i e with Votthāpana or the determining consciousness

The modern psychology admits the following stages

(1) Acquisition { Sensation, Perception

(2) Conservation { Memory, Imagination

(3) Elaboration { Conception, Judgement, Reasoning

Avagraha (sensation)

According to the Jaina psychology of knowing, the cognitive process begins with darśana and ends with Dhāranā There are three middle stages of Avagraha Īhā and Avāya The stage of judgement is reached in Avāya The first two stages comprise in awareness and the inclination towards a judgement The stage of Avagraha appears immediately after Darśana

Its conception, therefore, varies according to the views about Darśana to which we have devoted an independent chapter

According to the general view Darśana is the first cognitive stage appearing after contiguity of the senses and the object Pūjyapāda,[1] Akalanka[2] and all scholars of the logical school have accepted this view According to them Avagraha is not mere awareness This stage is covered by Darśana Avagraha goes one step further towards apprehension of the particularity

According to Virasena[3] darśana is the first inclination of the soul, for knowing It does not refer to any external object It puts the senses at work According to this view avagraha means the stage of contiguity which is closely followed by the first awareness of the external existence, known as arthāvagraha The process of particularization begins with Īhā

According to the first view Avagraha is defined as the cognition of object following the general awareness of mere existence appearing at the contiguity of the sense-organ with the object It holds that in the stage of Avagraha one is able to make a distinction whether the object is a sound or colour This view is open to certain difficulties The Avagraha, as will be seen later on, is divided in two stages of Vyañjanāvagraha and Arthāvagraha The first stage is the contact of the senses with the object This stage cannot be explained in any other way, as its four fold division, i e the exclusion of visual sense and mind from its sphere points out clearly that it is nothing but the contact between the two It would mean that the stage of Avagraha begins with the contact and Darśana comes after it, which is against the established order

Secondly, the particularization is always preceded by a doubt, having an equal balance on two or more, alternatives, then there is the stage of leaning towards one side followed by

1 Sarvārthasiddhi Sūtra, I 15
2 Tattvārtharājavārtika Sūtra, I. 15
3 Dhavalā p 354

the stage of judgement We cannot make the cognition of first particularity an exception to this rule If Avagraha is admitted as cognition of first particularity it also must be preceded by doubt and speculation (Īhā) These points will be discussed further as we proceed

The second view dominates the Āgamic literature Umāsvāti Siddhasena Ganin and Jinabhadra support it The examples of a sleeping man and the earthen pot fresh from the oven as expressed in the Nandī, support the same According to this view Avagraha is the first awareness of external existence, without any distinction of sound, colour etc All particulars in this stage lie unmanifest The first stage towards the realization of particularity begins with Īhā

The process of cognition as admitted by the above mentioned two views can be placed as follows

1 Contact – Darśana – Avagraha—Īhā etc

2 Darśana—contact—Avagraha—Īhā etc

According to the second view contact is a stage of avagraha, known as vyañjanāvagraha

Vyañjanāvagraha (The contact between senses and the object)

Avagraha is divided in two stages of Vyañjanāvagraha and Arthāvagraha

Vyañjanāvagraha means the contact between senses and the object leading to the manifestation of the latter By senses we mean here the internal physical senses (antarnirvrtti), which possess the power of cognition The term Vyañjanā has three meanings The senses, the object to be cognized and the contact between the two The third is known as Vyañjanāvagraha

It can be objected here that the contact is not knowledge, it is a physical relation It exists between sound and the auditory sense of a deaf also, who is decidedly without any knowledge

Jinabhadra replies to this objection that Vyañjanāvgaraha is not absolutely without knowledge as it supplies matter to

1 Jñānabindu p 10

Arthāvagraha,[1] which is knowledge without any doubt Vyañjanāvagraha results into Arthāvagraha If it were without any knowledge, it cannot transform into a knowledge Jñāna does not necessarily mean a cognition but, also its cause

It is interesting to contrast this view with that of the logical period where Sannikarsa is explicitly rejected as not knowledge and therefore Apramāna It is the paucity of our philosophical discussions that when the same thing comes from a rival system it is severely attacked and it is forgotten that the criticism goes against their own tenets also

Jinabhadra suggests another explanation also He says that a thin ray of knowledge exists in Vyañjanāvagraha as well but is unmanifest on account of its dimness A single ray of light cannot appear distinctly in thick darkness The contact in the case of a deaf does not result into cognition nor it contains even the thinnest ray of knowledge Consequently it cannot be accepted as Vyañjanāvagraha It means that Vyañjanāvagraha is a contact of the object with living senses only Even in the stage of mere contact they possess some distinction from the dead senses This distinction is based on two grounds Firstly the living senses differ from the dead ones in their capacity of producing knowledge Secondly, the living senses begin their function from the very first moment If they are like the dead in that stage, they cannot produce knowledge in the subsequent stages also

It can be further objected that knowledge is always manifest It is like the light which is ever illuminated To say the knowledge as unmanifest, is a contradiction They are contrary to each other like the light and darkness

Jinabhadra replies that unmanifest' does not mean here, that the thin ray of knowledge is unmanifest even to its own extent It is always manifest to the extent of its size But that manifestation is so feeble that we cannot realize it It is just like the cognition of a sleeping or unconscious person He is

---

1 Viśesāvaśyaka Bhāsya G 200

not aware of his own sensation When awake he expresses total absence of knowledge during sleep or senselessness But, we cannot say that knowledge was totally absent in those conditions During sleep also some persons utter meaningful sentences, reply to the calls in a general way and move their limbs These, functions are not possible in total absence of knowledge After all they are reactions of certain stimuli which are a kind of knowledge They are never seen in inanimate things like stones and bricks But knowledge at that time is so obscured by slumber that it is realized neither at that time, nor afterwards

In the waking state also we do not realize all the impressions or sensations, changing every moment It is only the strong feelings and distinct apprehensions that we are aware of Many others come and go without invoking any attention Similarly Vyañjanāvagraha also is indistinct on account of its feebleness but it cannot be excluded from the category of knowledge

As a matter of fact knowledge is a long process gradually leading toward judgement and confirmation It begins with the contact and gets completion in the stage of judgement The first judgement is again scrutinized and results into discrimination This process goes on as long as the cognizer does not divert his attention It is difficult to hold any of the middle stages as knowledge and reject others If the preceding stage is not knowledge it cannot result into knowledge subsequently The particles of sand which do not possess oil in any degree, cannot produce it even when assembled in a big quantity The oil seeds can do so, only because they possess oil in single grain also, however, scanty it may be Nothing can be produced in later stages which is not possessed by a thing in the first stage This principle holds good in the case of knowledge also If the first moment, i e the contact, is not knowledge, it cannot develop into knowledge even in the succeeding stages So, Vyañjanāvagraha must be accepted as knowledge

Moreover, Vyañjanāvagraha lasts for a duration of innumerable moments, changing into Arthāvagraha at the last moment We cannot say that knowledge appeared suddenly at the last stage It is an accumulation of the impressions taken in the innumerable moments There is no instant without putting its mark As the cloth is produced by all the threads constituting it, one cannot say, that the last thread is cloth and the others are not, similarly, impressions of all the instants combined make a knowledge They cannot be divided into two groups one as knowledge and the other as not knowledge

According to Pūjyapāda and the exponents of first view, the distinction between Vyañjanāvagraha and Arthāvagraha consists in their degree of distinctness Vyañjanāvagraha is indistinct while the latter is distinct as compared with the former

This explanation does not appeal to the logical mind There must be some distinct characteristic separating one stage from the other If Darśana is the first stage of awareness of general character, the succeeding stage would be the speculation of particularity and the third is judgement If the two stages of avagraha are fixed between awareness (darśana) and speculation (Ihā) there must be some distinguishing factor If the classification is based merely on the degree of distinctness, there are as many stages as the units of time

According to the former view this difficulty does not arise It is clear in its classification Darśana is a psychical state preceding the contact, then, there is the contact known as Vyañjanāvagraha, then, there is the general apprchension known as Arthāvagraha followed by the speculation (Īhā) which leads to judgement (avāya)

Types of Vyañjanāvagraha

The senses of sight and mind apprehende the object without physical contact, while the others depend upon contact Accordingly, the sight and the mind do not pass through

the stage of Vyanjanāvagraha [1] They reach the stage of arthāvagraha directly after darśana So, Vyañjanāvagraha is related with the remaining four senses only, i e the senses of the touch, taste, smell and sound

Arthāvagraha (The first apprehension)

Vyañjanāvagraha was mainly related with the function of senses, without producing any appreciable result in respect of grasping the object The first moment, when the cognizer becomes aware of the external existence is arthāvagraha It lasts for a moment only Jinabhadra describes it as a cognition of generality without any mixture of particularity, free from connotation and classification [2] The cognizer does not know even the nature of object, whether it is visible, audible or the object or some other sense It results in the subsequent stage into speculation of particularity

The Nandī includes classification of sound, colour etc into arthāvagraha [3] Jinabhadra explains away the contradiction in the following way [4]

In arthāvagraha sound or colour etc are apprehended in a general way, i e not as sound or colour but merely as an external existence The object is the same in all stages beginning from avagraha upto the judgement None can say that avagraha does not have sound or colour as its object The difference amongst the successive stages is that they gradually advance towards particularization Avagraha is the starting point of external awareness It does not go beyond the most general form of mere existence He contends further [5] that the cognition of sound as sound is a judgement i e avāya and not avagraha If it is admitted as the first stage, Avagraha and Īhā will have no scope Moreover, the cognition of 'this is

1 Tattvartha I 12, Viśeṣāvaśyaka Bhāṣya G 194
2 Viśesāvaśyaka Bhāsya G 252
3 Nandisūtra 29-30
4 Viśeṣāvaśyaka Bhāṣya G 253
5 Viśesāvaśyaka Bhāsya G 254

sound' implies the exclusion of colour etc which is clearly, a a knowledge of particularity

It can be argued that the cognition of sound as sound is Avagraha and not Avāya, because, in the stage of Avāya we go a step further towards particularity In that stage we cognize the particulars also whether the sound emanates from a horn or conch Thus, the difference between the two lies in degree of awareness and not quality

Jinabhadra[1] replies, if the above classification is based on degree only, there cannot be any limit of it If the decision of sound as belonging to conch is admitted as Avāya, what about the further particulars We go further and decide that the sound is sweet and not harsh Further, it is coming from North and not from the South Either we shall have to fix other classes for these particulars or admit the preceding stages as avagraha in relation to the succeeding ones This will render the whole classification [illegible]

Further the decision of 'this is sound' implies the exclusion of colour etc This exclusion is not possible without the specu lation of [illegible] It necessitate the existence of Īhā (specu lation) before reaching the above decision Speculation is not possible unless a thing, at first is apprehended in a general way and this general apprehension must be admitted as free from all particularity Otherwise it also will have an Īhā and a general apprehension as the preceding stages We cannot say this general apprehension as Vyañjanāvagraha as it is related with the four senses only and is confined to the function of mere senses Consequently, we have to admit arthāvagraha as a general apprehension of the type stated above

Further, arthāvagraha is admitted as lasting for a moment only The decision of this is sound can last as long as the further investigations are not carried It is only the cognition of generality without any particularity that lasts only for a moment, as the cognition of particularity begins from the very next moment

1 Viśeṣāvaśyaka Bhāṣya 255

Again, if the decision 'this is sound' is admitted as avagraha it must pass through certain stages before reaching that decision It implies the existence of Avagraha and Ihā before it In that case it must be admitted as Avāya If that decision is reached without previous stages the same should be accepted in the case of avāya also and this will render the stages of avagraha and Ihā without any scope

It can be argued that the whole process upto the stage of decision is included into arthāvagraha, and the succeeding stages would go to Ihā and Avāya This argument is inconsistent with the time duration of arthāvagraha which lasts for not more than one moment The whole process is not possible in such a short period

According to another view the conception of arthāvagraha varies according to the cognizer In the case of a just-born baby avagraha is free from all particularity He is unacquainted with the terminology or the classification of language In his case therefore avagraha can be defined according to the first view But, in the case of an experienced person there is no knowledge of general type He apprehends particularity at the very first moment In his case avagraha should be defined according to the latter view

The above explanation also goes against the accepted cognitive process The stage of particular decision cannot be reached at the very first moment It must be preceded by the stages of general apprehension and speculation Moreover, an experienced person can reach the decision swifter than the inexperienced one But, there cannot be any difference in the procedure The cognition of particularity without a general apprehension is an impossibility This holds good in both cases, the experienced as well as the inexperienced

If an experienced person is believed as to reach the stage of particularity without passing through the previous stages, another person with more experience would cognise further particularity at the first moment, and thus, the established procedure

will have no explanation Again, in this case, avagraha would include all particularity into its sphere, and the subsequent stages will go without any function

It can be argued If arthāvagraha lasts for one moment only and has the apprehension of most general type, it cannot have the twelve varieties of bahu (cognition of many) eka (cognition of one) etc These varieties are possible, if avagraha lasts for more than one moment and possesses a gradation in the sphere of objectivity

Jinabhadra replies that the above division is mainly based on judgement (avāya) and not avagraha The introdution of these varieties in avagraha also is only figurative and not real, based on the avagraha being a cause of avāya, which is the real possessor of these varieties

Naiścayikāvagraha and Vyāvahārikāvagraha

After discussing the general nature of avagraha Jinabhadra explains two aspects related with the problem [1] According to the real aspect avagraha lasts for the moment only and does not apprehend any particularity But, the process of knowledge is so swift that the moment of real arthāvagraha cannot be appreciated by the persons with imperfect knowledge It is beyond general apprehension It is accepted only as a logical postulation Avagraha according to the discursive aspect lasts for more than one moment, and apprehends the general types of particularity also The avagraha based on real aspect is known as Naiścayikāvagraha and that on discursive aspect as Vyāva hārikāvagraha The first is followed by Ihā with speculation of the most general division, and Ihā is followed by Avāya with the decision of 'this is sound' Again there is Īhā speculating the sound with further discrimination and it is again followed by Avāya The former Avāya, apprehending the sound only may be taken as Avagraha in relation to the subsequent Īhā and Avāya If one goes further towards particularization the same process will be repeated again There will be again Īhā

1 Viśesāvasyaka Bhāsya G 289

and then Avāya This process goes on according to the interest of the cognizer In every process the stage preceding Īhā may be held as avagraha, because, it is general in relation to the subsequent stages In this way avāya will be the last stage where a cognizer ceases to go further This stage will be preceded by Īhā and the stage preceding Īhā would be avagraha in relation to the following stages, and Avāya in relation to the preceding ones The first stage lasting for a moment is real avagraha, which is not preceded by any cognition Similarly, the last stage is exclusively avāya where the cognizer stops to go further The middle stages of speculation are Īhā, and those of decision are avagraha as well as avāya The connotation of avagraha in the middle stages is discursive (vyāvahārika) based on their being a cause to the subsequent Īhā and Avāya, and being a general apprehension in respect of the further stages

Īhā (speculation)

The real avagraha has been described as the apprehension of mere existence The speculation of particularity starts with Īhā,[1] which continues upto the stage of judgement (avāya) It is beginning of the process of sifting, whether the object known is a sound or colour If the cognition of first particularity is accepted as the sphere of avagraha, the view held by logical school, Īha starts with further particularization In that case the speculation whether the sound emanates from a horn or a conch would constitute the subject matter for Īhā As a matter of fact Īhā is a desire for knowing a thing in particularity This particularity is not confined to a definite stage Even after reaching the stage of the judgement of a particular type, one can desire to know further about its particulars Thus, Īhā occurs not only before avāya but also after it, if the cogniser continues thinking and is desirous of knowing a thing further

Īhā and Jijñāsā (desire for knowledge)

The logical school, following the definition of Pūjyapāda,

1 Viśesāvaśyaka Bhāsya G 289

maintains that Īhā is a desire for the knowledge of particularity The Nyāya contends that desire does not necessarily precede knowledge Even, the objects which we do not desire, come to be known The Jaina replies that we come across hundreds of things in our daily life, but, only about a few of them, reach the stage of judgement This difference cannot be explained without accepting the existence of desire, distinct or indistinct, for knowing Even in the case of undesirable things the desire for knowing cannot be ruled out Desire for possession is something different from that knowing This desire is explicit in the advanced stages of knowledge On the same ground it can be postulated in other stages also Moreover, Īhā is a mental contemplation on data supplied by the senses This contemplation is not universal Some objects disappear altogether after the first sensation without leaving any mark or impression on the mind Only those which impress the mind, favourably or unfavourably, are contemplated further till the stage of judgement These phenomena lead us to the conclusion that a desire precedes the judgement This desire is not of a general type where the agent follows his freewill It is forced upon the cognizer by sensation The cognizer has to limit his choice within the boundaries, constructed by sensation

Īhā **and Doubt** (samśaya)

It can be argued that Īhā cannot be differentiated from doubt Both of them are apprehensions without any decision The Jaina replies that there is a lot of difference between the two In doubt one wavers in two or more alternatives without reaching the stage of judgement He puts equal balance on all the alternatives It leaves the subject in confusion Īhā does not waver amongst alternatives It naturally advances towards a judgement It prepares the ground for the latter It speculates the nature of a thing on logical ground and inclines towards accepting one alternative and rejecting the others Īhā does not lead to perversity or confusion [1]

1 Viśeṣāvaśyakaṭīkā G 289

Akalanka states that Īhā is not doubt, because, it occurs after it[1]

Avāya (Judgement)

Avāya is the stage of judgement where one reaches at a decision The decision is reached after due deliberation on the points of agreement and disagreement Just again the case of sound, one ascertains on the ground of its being sweet, that it emanates from a conch and not from a horn [2]

Regarding judgement there are two tendencies in Indian systems The Buddhist asserts that judgement is always negative According to him ' this is a jar" means that 'it is not not-jar' It follows the principle of apoha, that is negation. The Sānkhya and Mīmāmsā hold hat judgement is always affirmative Even the negative judgement, according to them, points to something positive The Nyāya accepts both kinds The negative judgement, he says, refers to only the negative aspect and the affirmative judgement relates to the positive aspect The Jaina holds that both, the positive as well as negative aspects, are present in all the judgements Even in the negative judgement something is affirmed and in the affirmative judgement something is denied The process of Avāya confirms the above statement The Ihā speculated two alternatives Out of them one is accepted and the other is rejected in the stage of avāya. Thus, a judgement is always associated with both aspects, positive as well as negative

Apāya and Avāya

The Prākrta term avāya is rendered into Samskrta in two forms having different meanings If it is taken to be Apāya the sense of negation dominates In that case it resembles the Buddha term Apoha If it is held as Avāya it carries the positive sense, meaning a decision Umāsvāti and the subse-

1 Tattvārtha Rājavārtika p 43
2 Viśesāvaśyaka Bhāsya, G 290

quent Svetāmbara literature accepts the former[1] term while Digambaras patronize the latter.[1]

This controversy leads to the discussion about the factor that plays most important part in arriving at a judgement. At the stage of Ihā, the assertion of the existing factor carries more weight, but the negation of the non-existing factor is not reached as yet. This is completed in the stage of Avāya. According to this process the positive factor is known at the stage of Īhā, while the negative factor awaits Avāya. Umāsvāti in his Bhāsya stresses upon this point and recognizes the term Apāya on that basis.

The Digambara tradition, perhaps under the influence of Mīmāmsā, does not give any prominence to the negative aspect. They have always interpreted it as Avāya in the sense that it reaches the positive aspect. Akalanka has tried at a compromise[2] and stated that it does not matter whether we call it Apāya or Avāya. In both cases both aspects must be accepted. No judgement is possible in absence of any of the two.

Jinabhadra refers to another view also holding the stage of Avāya as the negation and that of Dhāranā the fourth stage as assertion.[3]

Dhāranā (Retention)

Dhāranā consists in retention of the judgement already arrived[4] at. It does not add anything new to the knowledge but helps in retaining the already acquired for a longer duration or in putting the subconscious impression that can be revived into memory. It is divided into the following three types[5]:

(1) *Avicyavanā*—Fixation of attention on the same point for a long time without diversion. It is the state of cognition

1 Tattvārtha Bhāsya Sūtra I 15
2 Tattvārtha Rājavārtika I 15, p 43
3 Ibid
4 Viśesāvaśyaka Bhāsya G 185 87
5 Viśesāvaśyaka Bhāsya G 291

lasting for a longer duration without interruption The Nyāya and Buddhist systems, which maintain that knowledge lasts for a moment only, explain such cases as a series of similar cognitions They have termed it as Dhārāvāhika jñāna (repeated cognition) The systems like Mīmāmsā and Buddhist contend that only the first cognition is valid while the following are invalid, because, they do not add anything new to the knowledge Amongst the Jainas also Digambaras hold the same view This point is hotly discussed in the logical field The Vedāntist admits that in such cases, there is only one cognition lasting as long as the attention is not diverted This view resembles the present avicyavanā

(2) *Vāsanā* (impression)—The concentration on a subject for a long period, makes strong memory in brain impressions which can be revived into memory These impressions are known as Vāsanā and constitute the second variety of Dhāranā

(3) *Smrti* (memory)—Mental revival of the past impressions It is effected by Vāsanā as stated above and arises generally through sensation of the same object or its associates

Other Senses and Avagraha etc

While illustrating the four stages of Avagraha etc we have generally mentioned the auditory sense only The same process can be explained in other senses also In the stage of avagraha the sensation is not distinguished whether the stimulus came from the sense of vision or that of audition In this stage we have the same appearance through all the senses The discrimination begins from Ihā It wavers between two alternatives It does not occur where the apparent objects do not bear similarity to a considerable extent In the case of visual Īhā the choice is possible between a man and a stump, and not between a man and a camel Because, the camel is totally dissimilar to a man The same thing can be said of other senses also In the state of dream where the external senses do not function the mind undergoes the same process

The Order of Avagraha etc

The above mentioned four stages occur one after another. Their order cannot be changed or reversed nor can they occur simultaneously The next stage is impossible without the preceding one In cases where the object is familiar the above process does not appear distinctly, on account of its abruptness, but it exists already there

The Division of Mati concluded

Thus, we see that mati has twenty eight types The four stages of avagraha etc multiplied into the six senses comprise twenty-four, to this we can add the four types of vyañjanāvagraha which does not occur in the case of mind and the visual sense [1]

According to another division the four Buddhis are included in place of Vyañjanāvagraha [2] But, this view is not sound, as the process of avagraha etc is present in the case of four Buddhis also They cannot have a separate class

Mati divided into three hundred and thirty six types

The above mentioned twenty eight varieties of Mati are again divided into the following twelve objective considerations[3]

(1) *Bahu* (many)—The apprehension of many things simultaneously by the same sense In a concert of many musical instruments a person, with minute observation apprehends all the instruments distinctly His cognition is known as bahu, i e grasping of many things by the same sense In case of different senses the Jainas do not admit simultaneity They hold that two senses cannot operate simultaneously But, the principle that two cognitions do not occur simultaneously holds good in the case of two senses as well as two things Consequently, the idea of bahu can be explained in collective sense only

1 Viśesāvaśyaka Bhāsya G 300

2 Ibid tīkā

3 Ibid G 307

(2) *Eka* (One)—The opposite of Bahu (many) is one It means grasping one thing at a time

(3) *Bahuvidha* (Qualitative plurality)—The cognition of different qualities at a time The former division was related with the numerical plurality, while the present one refers to qualitative plurality

(4) *Ekavidha* (Qualitative unity)—The apprehension of one quality at a time

(5) *Kṣipra* (Swift)—Grasping the object swiftly

(6) *Akṣipra* or *manda* (Slow)—Grasping an object slowly

(7) *Niśrita* (Inferential)—Grasping the object through some sign or emblem

(8) *Aniśrita* (non inferential)—

(9) *Niścita* (decisive)—Grasping an object ultimately

(10) *Aniścita* (unconclusive)—Grasping the object without arriving at a decision

(11) *Dhruva* (unfailing)—The cognitive power of a person, which never fails, which grasps the object positively when the latter comes into contiguity

(12) *Adhruva* (uncertain)—The power of cognition is liable to failure on certain occasions Some persons are gifted with such a power of keen observation that nothing can escape from it, while the others are not so keen These two divisions are based on this fact

The ninth and tenth types are interpreted in two ways. Malayagiri[1] refers to both of them The second interpretation is this, cognition of an object mixed with other qualities is Niśrita and that without any mixture is Aniśrita Jinabhadra interprets them in the sense of Viparyaya (false cognition) and its opposite The Digambaras read Nisrita[2] in place of Niśrita. They explain it that the cognition of an object fully manifested is Niśrita while that of partially manifested is Aniśrita

1 Viśesāvaśyaka Bhāsya G 307

2 Tattvārtha Rājavārtikā p 49

Similarly, in place of Niścita they read 'anukta' meaning the cognition of whole word or sentence on hearing the first letter or word, or knowing the tune of lute etc from its tinkling [1]

Out of the above mentioned twelve varieties the first four are related with the object, while others with the cognitive power

This division is roughly applied to all the varieties of Mati Really seen it is not possible in the case of vyañjanāvagraha or Naiścayika arthāvagraha Jinabhadra says that vyañjanāvagraha is the cause of all subsequent stages The characteristics manifested in the effect exist in the cause also Thus, the above varieties are not improbable in the case of Vyañjanāvagraha also

As a matter of fact the twelvefold division is merely a fanciful expansion of the fundamental categories Some of the twelve categories are incompatible with the fundamental stages Īhā when reaches the stage of decision, becomes Avāya Thus, it cannot have the type of Niścita Similarly, the Avāya is the stage of decision It cannot have the state of aniścita Jinabhadra replies to these objections that even a decisive knowledge, leading to a judgement, is not always of the same nature Two persons reaching the same judgement differ in their strength of conviction We cannot say that both of them possess an equal degree of it One is adamant while the other is shaky, so the above types can be explained in all cases But, this explanation is far fetched These twelve types multiplied into the twenty eight original types come to the number of three hundred and thirty six as the division of mati

Matijñāna and Samśaya etc

One may ask here that certain categories of Mati do not differ from Samśaya (doubt), Viparyaya (illusion) or Anadhyavasāya (inarticulate appearance) The tenth category of the twelvefold division i e aniścita, does not differ from doubt The category of miśrita in its second sense, is nothing but illusion Īhā, is nothing but doubt The Naiścayika-avagraha

1. Tattvārtha Rajavārtika p 49

is the same as anadhyavasāya If they are included into Mati, the latter claim to be a pramāna or valid knowledge

Jinabhadra[1] replies to the above in two ways The first reply is mainly connected with the logical period According to it, none of the categories can be identified with doubt etc The latter are not knowledge, because they do not lead to any decision They stop where they are The categories of avagraha etc on the other hand do not stop where they are Ultimately, they lead to a judgement They are the middle steps carrying to valid knowledge If they are invalid the resultant cognition cannot be valid So they cannot be discarded as Apramāna The criteria of a jñāna is that which leads to a judgement It should not hamper the successful activity The 'aniścita' category of the twelvefold division does not obstruct the subject in his successful activity It differs from its opposite in not having the firm conviction, that the latter does Both of them are equally active for successful result In the case of doubt the subject is lost in alternatives In Ihā he strives to reach a judgement The category of Niśrita as explained in the second sense, also does not stand in the way as an obstruction The subject knows the object as it is, but he is slightly disturbed by a parallel notion, but, he does not stop there The parallel notion does not stand in the way of his activity For instance, the subject correctly knows animal in his sight, as buffalo, and acts according to the conviction, but, occasionally his conviction is slackened and he begins to suspect the same as a horse also Even then, he does not diverge from his activity according to the former notion.

The difference between Naiścayika avagraha and Anadhyavasāya is this, Avagraha does not stop where it is It provides material for further apprehension It is a starting point Anadhyavasāya stops where it is as in the case of a mad or inattentive persons Avagraha is knowledge because it serves as means for subsequent real stages of knowledge Anadhyavasāya

1 Viśesāvaśyaka Bhāsya G 313

is not so, because it does not serve even as a cause Thus, the fundamental difference between the two lies in their having or not having the subsequent stages

The second explanation follows the Agamic notion and it is more reasonable As a matter of fact, Jinabhadra says, the three categories of doubt etc also, are included into Matijñāna After all, they also emerge from the attention of consciousness and have the same process as that of valid knowledge Validity in the Agamic school, is subjective and not objective

The Duration of Avagraha etc

Vyañjanāvagraha is a contact between senses and the object It does not produce any knowledge as the mind does not operate in it It can last for antarmuhūrta (duration of time more than one āvalika and less than forty eight minutes) Naiścavika Avagraha lasts for a moment only Īhā and Avāya last for antarmuhūrta Out of the three types of Dhāraṇā Avicvavanā and smṛti last for Antarmuhūrta while the third category of Vāsanā can last for indefinite period [1]

The order of Causation in Avagraha etc

Yaśovijaya proposes that avagraha and Īhā are cause and Apāva the result of knowledge Avicyavanā the first category of Dhāraṇā, is confirmation of the judgement reached in the stage of Apāya The remaining two categories of Dhāraṇā are separate cognitions [2]

---

1 Viśeṣāvaśyaka Bhāsya G 333-34

2 Jñānabindu p 10

Śruta Jñāna (Scriptural Knowledge)

Śruta-Jñāna comes second in list of the five types of knowledge It is defined as the knowledge having mati as its cause [1] Really, it is Mati with prolonged activity

The root of the conception of śruta as an independent type of knowledge lies in the respect and reliability bestowed on the ancient scriptures No religious order can stand any longer if it loses its faith in the ancient tradition Every sect has one or the other book as its pivot around which it revolves and can leave it only at the risk of its own life The Vedic religions took shelter in the Vedas as the final and infallible authority, in ethical and metaphysical matter The Christians, Muslims, Jews, Persians, Buddhists and all other religions of the world have accepted this or that book as final authority

Moreover, we construct the building of our future on rocks of the past The present knowledge gets its material from the past events If every generation starts its journey of the cultural progress from the very beginning and ignores the past tradition altogether, it cannot make any progress Our state of the present mental development is a result of the past hundreds and thousand years We have to give due importance to the past history and its records Before the advent of logical period the traditional scriptures were given a very high place Even the thinkers like Śankara have discarded reasoning where it goes against the scriptures

Three stages

The conception of Śruta as distinct from Mati has passed through three stages In the first stage Śruta Jñāna meant knowledge derived from the scriptures It is divided into Angapravista and Angabāhya and further subdivisions [2] The peculiarity of this period is that it confined śruta jñāna to the Jaina

1 Tattvārtha I 20, Viśeṣāvaśyaka Bhāṣya G 100

2 Tattvārtha I 20

canonical literature only It is represented by the sthānānga[1] and the Tattvārtha [2]

The second stage is represented by the Niryuktis[3], the Nandī[4] and the Viśesāvaśyakabhāsya[5], where the śruta is divided into fourteen types of aksara Samjñin etc and the whole knowledge associated with speech is included in it In this stage śruta becomes a prolonged function of mati This view gained prominence in the later Jaina literature and got a general approval

The third stage is represented by Siddhasena Divākara who rules out totally the distinction between mati and śruta He announces them as identical Yaśovijaya also shows some favour for Siddhasena This view though somewhat reasonable did not get much favour as it went against the established tradition of the five types of knowledge We would try to discuss all the three stages in detail in the following pages

The First stage Śruta as scriptural knowledge

According to Jaina tradition, religion is an eternal factor and so the scriptures In the ksetra of Mahāvideha they exist permanently But in the ksetra of Bharata they become extinct in a certain period and are again instituted by a new Tīrthankara In the present era known as Hundā Avasarpinī the first Tīrthankara was Rsabhadeva and the last Mahāvīra All of them had their own canonical literature It does not mean that at the time of new Tīrthankara the old tradition is totally extinct The Bhagavatī states that out of the twenty three intervals occurring between the twenty four Tīrthankaras the tradition of Jainism had only seven breaks [6] In the first eight

1 Sthānānga II
2 Tattvārtha I 20
3 Āvaśyaka Niryukti G 18
4 Nandī Sūtra 37
5 Viśesāvaśvaka Bhāsya G 451
6 Bhagavatī XX 8 677

intervals it continued getting revision with every new Tīrthankara Similar is the case with the last eight According to this view the present tradition starts from Śāntinātha, the sixteenth pontiff of the current series But, his existence also goes, to a mythical past As far as our knowledge of history Pārśvanātha is the earliest, who can definitely be assigned a historical existence

In the time of Parśvanātha scriptural knowledge was arranged into fourteen Pūrvas The Nandī relates them as follows[1]

1 Uppāya—It is related with the Jaina metaphysics, describing the origin of substances and their qualities
2 Aggāniya—related with the numbers and dimensions
3 Viria—it discusses the potentialities or powers of the animate and inanimate beings
4 Atthinatthippavāya—it discusses the problem of the existence and non existence from the stand points of dravya, ksetra, kāla and bhāva
5 Nānappavāya—related with the five types of knowledge
6 Saccappavāya—related with Jaina ethics, discussing the questions of samyama (restraint) and truth with their opposites
7 Ayappavāya—related with the problem of soul
8 Kammappavāya—dealing with the eight types of karman with their subdivision
9 Paccakkhānappavāya—dealing with various types of vows practised by the ascetics and householders
10 Vijjanuppavāya—dealing with magic and supernatural powers
11 Avañjha—dealing with the question of merits and demerits with their results
12 Pānāo—dealing with the ten types of Parānas (vibrations)
13 Kiriāviśāla—discusses the practises to be observed by an ascetic (samyamin)

1 Nandī Sūtra 56 also Samavāya

14 Lokabindusāra—The subject is not mentioned Probably it dealt with the Jaina cosmology

These pūrvas were present in the tradition of Mahāvīra also We have given in the introduction how they came to extinction

The Tradition of Mahāvīra

The present canonical literature belongs to the tradition of Mahāvīra He had eleven Ganadharas (chief disciples) It is said that each of them composed one dvādaśāngī[1] (a set of twelve āgamas compared with the different part or limbs of the body of śruta purusa, i e personified śruta-jñāna) But, we come across only one dvādaśāngī Perhaps, each ganadhara propagated the same knowledge and was taken as the independent compiler of it

Mahāvīra himself did not compose any book It is said that Gautama, the first ganadhara, put him a question thrice and Mahāvīra expressed the essence of ultimate truth in three words[2] They are known as three Mātrkapadas We have already referred to them in the first chapter Gautama elaborated these words and composed the entire set of dvādaśāngī The questions of Gautama are known as three Nisejjas (Samskrta Nisadyās) They are defined as asking questions with due reverence It bears a striking resemblance with Upanisads in the Vedic literature

We have no means to know the number of nisadyās pertaining to the remaining ten Ganadharas, but, it is certain that at least one of them has recourse to fifteen nisadyas But, we do not know anything about the answers given by Mahāvīra

In the tradition of Mahāvīra the Jaina literature was arranged in the following twelve Āgamas

1 Haribhadra on Āvaśyaka Niryukti G 735

2 Ibid also Āvaśyakacūrni p 337

3 Nandī Sūtra 55

1 Āyāra (Sk Ācāra)
2 Sūyagada (Sk Sūtrakrta)
3 Thāna (Sk Sthāna)
4 Samavāya
5 Viāha Pannatti (Sk Vyākhyā prajñapti or Bhagavatī)
6 Nāyādhamma kahāo (Jñātādharma-kathā)
7 Uvāsagadasāo (Upāsakadaśā)
8 Antagadadasāo (Antakrddaśā)
9 Anuttarovavāiyadasāo (Anuttaraupapātikadaśā)
10 Panha vagaranā (Praśnavyākarana)
11 Vivāgasūya (Vipākasūtra)
12 Ditthivāya (Drstivāda)

Out of the above list Ditthivāya is now extinct It had five sections —(1) Parikamma, (2) Sutta, (3) Puvvagaya, (4) Anuyoga and (5) Culiya

Perhaps, Ditthivāya included all the Pūrva literature and other remnants of the tradition of Pārśvanātha The remaining eleven angas are the contribution of the tradition of Mahāvīra It is also said that Drstivāda was originally composed in Samskrta, while other Angas in Ardha Māgadhī, the spoken language of that time on the borders of Magadha and Kośala

The Order in the Composition of Dvādaśāngī

In the enumeration of twelve Angas Drstivāda comes as the last But, there is a difference of opinion regarding its composition Some believe that the Angas were composed just in the order as they are enumerated While others maintain that fourteen Pūrvas, which comprise Purvagata, the third section of Drstivāda, were composed first, they were followed by the rest of dvādaśāngī

It seems that the fourteen Pūrvas were prevalent as an old tradition at the time of Mahāvīra, but were not included into śruta After the completion of eleven Angas all the traditional knowledge prevelent at that time, was included in one anga, namely Drstivāda This is why the last Aṁga differs from the

remaining Angas in many respects i e size, language and subject matter Its early extinction also proves the same fact

Drstivāda is divided into the following five sections of (1) Parikamma (2) Sutta (3) Puvvagaya (4) Anuyoga (5) Culiya The above order is based on the Nandī[1] Akalamka, Hemacandra, Devendra Sūri and Vinaya Vijaya assign third place to Anuyoga and the fourth to Puvvagaya

The Literature Known as Āgamas

Dvādaśāngī is not the only literature recognised as the Āgamas There are numerous works in addition to it which are credited with the same amount of authority

The Nandī provides three definitions of Samyak Śruta and Mithyā Śruta[2] According to the first definition Dvādaśāngī, composed by the omniscient Tīrthankaras, the works composed by the sages possessing the knowledge of fourteen Pūrvas and those composed by the sages possessing knowledge of not less than complete ten Pūrvas are Samyak Śruta, while those composed by the persons with lesser knowledge, may be samyak-śruta as well as Mithyā Śruta The non Jaina works like Bhārata, Rāmāyana etc are Mithyā Śruta According to the second definition all scriptural knowledge Jaina and non Jaina is samyak śruta if it is possessed by a person with right attitude (samyag drsti), and the same is Mithyā Śruta if possessed by a person with wrong-attitude (Mithyā-drsti) The third definition ascribes the credit of samyak Śruta to the scriptures possessed by a person with wrong faith also if they persuade him to abandon the wrong faith and embrace the right one The second or third definitions are not pertinent to our discussion The first definition fixes a basis for recognising a script as Āgama

After Dvādaśāmgī composed by Ganadharas, we come to the works composed by the saints having a knowledge of four-

1 Nandī Sūtra 55

2 Ibid 40-41

teen Pūrvas, otherwise known as Śruta-kevalins It is said that in addition to Ganadharas, Mahāvīra had 289 Śruta kevalins as his disciples But, we do not know anything about their works After them we have Jambū Svāmin, the last saint to attain liberation He is a well known figure in the dialogues between him and Sudharman, but nothing is known about his independent works Jambū is followed by four Śruta kevalins, viz (1) Prabhava Svāmin, (2) Śayyambhavasūri (3) Yaśobhadrasūri and (4) Sambhūtivijaya Śayyambhavasūri composed Daśavaikālikasūtra which is a digest of the Ācārānga and deals with the conduct of a Jaina ascetic We are in dark about the works of other three

Then comes Bhadrabāhu Svāmin In addition to some Niryuttis he is accredited with authorship of the following works —

(1) Pajjosanākappa (2) The eighth chapter of Dasa Suyakkhandha, (3) Vyavahārasūtra and (4) Kalpasūtra

Sthūlibhadra was the last of Śrutakevalins, but nothing is known about his works

Now we come to the list of sages knowing ten pūrvas, Vajrasvāmin was last in this line But, no work is available written by any of them Śyāma Sūri is the only one to write the Pannavanā, which deals with all the topics of Jaina philosophy Dronasūri also who is ascribed with some Samgrahanīs on the Upāngas, is placed with Daśapūrvadharas

In addition to the above, there are certain works composed by Pratyekabuddhas, the persons who were to attain liberation in the same life Some chapters of Uttarādhyayana are said to belong to this category The works known as Painnas (Prakīrnakas) are ascribed to the disciples of Mahāvīra other than Ganadharas and Pratyekabuddhas Such disciples were 1444 in number, but, the number of accepted painnas is ten only It is said that Mahāvīra at the time of his Nirvāna, recited fifty five adhyayanas dealing with the fructification of punya (merit), fifty five that of pāpa (demerit), thirty six unasked and

one named as Pahāna (Sk Pradhāna) We do not know whether any one of these adhyayanas is incorporated in the existing canons

Further there are some anonymous works Some of them are commented upon by Bhadrabāhu and this gives them the position of Āgamas The works like Surıa Pannattı are included in the Āgamas on the basis of tradition only

The Present classification

The Nandī divides Śruta Jñāna into fourteen types Out of them the first ten are related with second stage of development We shall discuss them in their proper place The last four varieties are related with scriptures They are introduced in the following two pairs (1) Gamika and (2) Agamika, (3) Angapavittha and (4) Anangapavittha

Gamika and Agamika

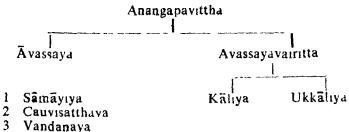
The Nandī Cūrni defines Gamika as the text which is read twice, thrice or hundred times with a slight change in the beginning middle or at the end Gamika is also explained as the literature with various types of classification or alternative interpretations But, nothing can be said with precision about the meaning of this term Generally, Drstivāda is held as gamika and the rest as agamika

Angapavittha and Anagnapavittha

The second division is current in these days also We have already enumerated the twelve Angas They are known as dvādaśāngī or dvādaśānga Ganipitaka These 12 angas are considered as 12 limbs of the personified śruta They are two feet (padas) two lower legs, (Janghas), two thighs (urus), two halves (gātrārdhas) of back and belley, two arms (bāhus) one neck (grīvā) and one head (śīrsa) Āyāra and Sūyagada stand for the feet Ditthivāya for the head and the rest angas stand for other limbs On the other hand the Ananga pravista literature does not form a part of this śruta-purusa It comprises such scriptures as are not included into dvādaśāngı But,

this does not answer the question why a particular canon is admitted as a part of the allegorical śruta puruṣa This distinction is explained on the basis of two factors Firstly, it is admitted that the works composed by Gaṇadharas are Aṅgapavittha, whereas composed by Śrutasthaviras (learned scholars) are anaṅgapavittha Secondly, that śruta which exists in every tīrtha in short which is niyata, is aṅgapavittha and the rest is anaṅgapavittha The second view, it seems, is an influence of the Vedic Tradition At least four of the aṅgas are biographical sketches of the historical personages We cannot say that the same persons or the same number of other persons with the same names and life-events take birth again and again It is an acceptance of the theory of incarnation which the Jainas do not hold The question of eternal literature, therefore, does not arise

Further division

The Anaṅgapavittha is further divided as follows

1 Sāmāyiya
2 Cauvisatthava
3 Vandanaya
4 Paḍikkamaṇa
5 Kausagga
6 Paccakkhāna

Āvassaya (Sk Āvaśyaka) means essential It consists of the text to be recited in daily rites observed by ascetics and householders It is just like the sandhyā of the Vedic system

Kāliya Sūya—The śruta studied or recited during the first and the last quarter of the day and night The śruta which is not confined to a particular time for its recitation is designated as Ukkāliya sūya The Nandī provides a list of thirty one canons as Kāliya sūya and twenty-nine as Ukkāliya-sūya[1]

---

1. Nandī Sūtra 43 44

Comparison with the Vedic Tradition

It can be observed that the term śruta carries the same idea as śruti of the Vedic tradition Some Āgamas also bear similarity in names with the Vedic literature But, as far as their subject-matter is concerned they are totally different We may quote some of them below —

(1) Kalpasūtra —The Vedic literature also contains a number of kalpasūtras But, they discuss the rules of conduct to be followed in the various stages (āśramas) of life The Jaina Kalpasūtra contains biographical sketches It is a matter of further investigation what was the original meaning of 'kalpa' and how it came to be applied in two different senses

(2) Vyākarana —In the Vedic literature Vyākarana means grammar But in the Jaina Āgamas Vyākarana means explanation The Praśna Vyākarana is an explanation of a number of questions

(3) Nirukta —The Vedic term Nirukta, in its exact form is not found in the Jaina literature But, we have the term Niryukti bearing a certain degree of resemblance Nirukta discusses the derivation of Vedic words Niryukti is a commentary in Prākrta in the gāthā form Here, we have some resemblance, as in both cases it means explanatory notes in addition to it there are certain original āgamas bearing the title Niryukti They have nothing to do with derivation or etymology

The explanation of such terms is an independent subject which can throw much light on our ancient philology

(4) Amga—The term 'amga' occurs in the Vedic as well as the Buddhist literature The Vedas are reported to have six amgas But there, the term occurs not in the sense of limbs but a subordinate or helping literature The Vedic text is not included in the amgas Moreover, each of the six amgas contains an exclusive field of subject, quite distinct from the others In Jaina literature the amgas constitute the main body of Śrutapurusa. Secondly, the twelve amgas are not so exclusive in the subject matter as it is in the Vedic literature They are not associated with different branches of learning as we find in the

Vedic aṁgas In the Buddhist literature this term is found in Amguttaranikāya There, the literature is divided according to the form Thus, the verses, small anecdotes, stories of Buddha's previous births, literature in the form of questions and answers, Buddha's sayings and such other forms, each constitutes a different amga, which are nine in number

It is probable that the term amga has been taken from the Vedic literature by the Jainas, which does not fit so well in the case of their literature

Modern classification

According to the modern classification the Āgamas are divided into six groups

(1) Amga, (2) Uvāṁga, (3) Cheyasutta, (4) Mūla-sutta, (5) Painnaga and (6) Culiyasutta

(1) Amga—Drstivāda on account of its extinction is not included in the modern āgamic division. So, the number of Amgas comes to eleven

(2) Uvāṁga—In conformity with the 12 amgas there are 12 uvāngas —

1 Uvavāiya.	7 Jambuddivapannatti
2 Rāyapasenī.	8 Nirayāvaliyāo
3 Jivābhigama	9 Kappiyā
4 Pannavanā	10 Pupphiā
5. Canda Pannatti	11 Puppha cūliyā
6, Sūrapannatti	12 Vanhidasā

Every amga is associated with one upāmga in the order stated above But, we do not find any conformity of the subject-matter The term Upāmga is found for the first time, in the Tattvārtha only, otherwise, it was Anangapravista It appears that the term Upānga means only the secondary stage in comparison with aṁgas

(3) Cheya sutta—The term Cheda is peculiar to Jaina literature only It also, is not found earlier than the Āvasyakaniryukti Literally 'cheda' means 'cut' In cases of certain

misconducts the seniority of an ascetic is cut down by certain months, and he becomes junior to his youngers Perhaps, the sūtras where this kind of punishment was prescribed came to be known as chedasūtras They are just like 'prāyaścittas' of the Vedic literature They also provide directions in the course to be adopted in unusual circumstances They are six in number :

1 Niśītha
2 Mahāniśītha
3 Vyavahāra
4 Daśāśruta skandha
5 Bṛhatkalpa
6 Jītakalpa

The Sthānakavāsī sect of Śvetāmbara Jaina accepts four only It omits Mahāniśītha and Jītakalpa

(4) Mūla Sūtras—The significance of the term Mūla also cannot be explained in clear terms It does not occur in the ancient literature There is a number of conjectures with the interpretation of this term According to Winternitz these sūtras came to be known as Mūla sūtras in contrast to their commentaries Carpentier says that they were Mahāvira's own words Schubring accounts for the name for their being fundamental teachings of the Jaina cult They are prescribed for a disciple at the beginning of his ascetic career The last explanation appears more probable It is also probable that they got this name as their original text was committed to memory and recited without explanation This practice continues even now Mūlasūtras are five in number —

1 Uttarādhyayana,
2 Dasaveyāliya,
3 Āvassaya,
4 Piṇḍanijjutti,
5 Ohanijjutti,

Sthānakavāsins omit the last two They do not recognise the two niryuktis as composed by Bhadrabāhu Prof Weber and Prof Būlhar also admit the same on different grounds The Sthānakavāsins exclude Āvaśyaka also from the list of Mūlasūtras and add Nandī and Anuyogadvāra in its place, and make the number four

(5) Painnagas—Originally Painnagas (Sk Prakīrnaka) meant miscellaneous literature The number of painngas varied according to the number of gifted disciples of a Tīrthankara Thus, in the time of Mahāvīra it is stated that there were 1400 painnas But in the modern classification the painnas are recognised as ten They are

1 Causarana
2 Āurapacckkhāna,
3 Bhakta parijñā,
4 Tandula Veyālija
5 Candavijyā
6 Ganivijjā,
7 Marana Samāhi,
8 Devendra Sūtra
9 Samstāraka
10 Mahāpaccakkhāna

(6) Cūliya sutta—The Nandī and Anuyogadvāra are recognized as Chūliyasuttas Perhaps, this name was given to them on account of their short volume

The Sthānakavāsins do notre cognise the fifth and sixth class They follow thirty two Āgamas in the following order (1) 11 Angas, 12 Upangas, 4 chedas, 4 Mūlas and 1 Āvassaya,

In addition to the original āgamas the Mūrtipūjaka sect of the Śvetāmbaras admits Niryuktis, Bhāsyas, Cūrnis and Tīkās also as authority which the Sthānakavāsins do not support

Classification according to the subject matt er

As far as the subject-matter is concerned the Jaina Āgamic literature is divided into four anuyogas —

1 Caranakaranānuyoga—Ethics
2 Dharmakathānuyoga—Religious stories,
3 Ganitānuyoga—Mathematics and secular sciences,
4 Dravyānuyoga—Metaphysics

But, in the allotment of the Āgamas to these four groups no much attention is paid It is more or less haphazard All the eleven amgas and Dasaveyāliya are classed in the first group, when some of them are exclusively biographical sketches

The Digambara division

The Digambaras also divide śruta into Amgapravista and Aṁgabāhya, The Amgapravista is the same as that of the

Śvetāmbaras Aṁgabāhya is divided into the following fourteen kinds :—

1 Sāmāyika,
2 Saṁstava,
3 Vandanā,
4. Pratikramana,
5 Vinaya,
6 Krtikarma
7 Dāsavaikālrka
8 Uttarādhyayana,
9 Kalpavyavahāra,
10 Kalpākalpa,
11 Mahākalpa,
12 Pundarīka,
13 Mahāpundarīka,
14 Nisīdhikā

We have discussed the present state of the Digambara as well as Śvetāmbara Āgamas in the Introduction There is not a single canonical work which is commonly held as genuine by the Śvetāmbaras as well as Digambaras alike But, still there is a considerable volume of the text which is supported by both the traditions For instance, the Jñātadharmakathā, has the same form even now as it is described by Dhavalā and others in the Digambara tradition If such works are admitted as original, they can serve as a common link for both the sects

The Second Stage Śruta as Knowledge

We have given above a short description of the Jaina Āgamic literature known as Śruta But, in reality it is only a source of the Śrutajñāna The literature it self is not knowledge It is called so on account of its being a source of the latte. Śrutajñāna, generally means a knowledge based upon authority That authority is either a person or a book But, in the later period, it covers a wider field Every knowledge associated with speech as its cause or its effect, came to be recognised as Śruta On the other hand it was realized that every articulate cognition is associated with speech Thus, there arose a difficult problem of fixing the limtts of mati and Śruta,

Jinabhadra[1] points out the difference in the following seven points (1) Definition, (2) Causation, (3) Classification, (4) Senses, (5) Speech, (6) Articulation, (7) Dumb and eloguent These points will be elaborated in the following pages

1. Viśeṣāvaśyakabhāsya G 97

The Definition of Śruta

Viśeṣāvaśyaka gives two definitions of Śruta According to the first, whatever is the object of auditory sense is śruta [1] But, the sound as the definition leads, cannot be included in the divisions of knowledge, still it is known as śruta, because, it plays important part in producing śruta jñāna It is called Dravyaśruta, meaning the material cause of Śruta-jñāna

Śruta in the real sense means the knowledge produced by senses and the mind, associated with sound and capable of being expressed into words It is known as Bhāvaśruta in contrast with Dravyaśruta

Limits of Mati and Śruta[2]

There are three parts in the above definition The first part is related with the cause, which is the same as in Mati As a matter of fact śruta does not depend upon external senses It has the mind only as its producing cause Even, in the case of auditory sense, it is mati as far as the question of grasping the sound is concerned The stage of śruta begins when one starts to formulate an idea on the basis of its meaning The second part distinguishes Śruta from Mati It holds that the knowledge based on speech is Śruta The mati does not depend upon speech Roughly, this factor distinguishes the two types of knowledge from each other By speech, here, Jinabhadra says, we should take the words, whose meaning is already known It means that the auditory sense is not so important as the words of other person, whether spoken or written, to produce śruta-jñāna But, one can say that everything that is seen, touched, smelt or tasted has a meaning behind it Our mind brings out that meaning after due delibearation We see a particular arrangement of colour and shape and interpret it as flower We relish a sweet taste and interpret that it is a mango fruit This process is common with all the senses and their objects, and nor merely with words, There is no reason in including the one

---

1 Viśeṣāvaśyakabhāṣya G 81

2 This complete discussion based on Viśeṣāvaśyakabhāṣya and its commentary G 81-176

into śruta-jñāna and the others into mati Roughly, a cognition is śruta jñāna when it arisese at hearing or reading something, in the form of mental association of word with its meaning

The third part expresses the special quality or śrutajñāna It is capable of being expressed to others through the medium of speech The cognition of mati cannot be fully transmitted as it arises without the association of words Moreover, when we grasp an object through external senses the experience cannot be put into words entirety Only a fragment of it can be conveyed through speech, and that also by the person who knows the expression of language, to a person with the same ability The cognition of a new-born baby does not associate any words with the knowledge Thus, the range of mati differs from that of śruta Śruta considers only that object and only to that extent as can be expressed in words It is associated with speech as its cause as well as the effect

It can be argued if every cognition associated with speech is śruta Īhā, Avāya and Dhāraṇā also would become śruta, as they also do not occur without the association of speech Thus, the mati will be confined to Avagraha only

Jinabhadra replies to the above that every cognition associated with speech is not śruta, but, only that which follows the speech, which has words as its genetic cause The stages of Īhā etc , though associated with speech, are not produced by it In the case, where those stages are produced by words, there is no harm in accepting them as śruta

Again, it can be asked mati has been divided into śruta-niśrita and aśrutaniśrita, and Avagraha etc are admitted as śrutaniśrita If every cognition that is produced by Śruta or word is śruta jñāna the Īhā etc cannot be explained as the division of mati, because all of them are based on śruta i e Śabda or speech

The above objection does not hold good in the present case, as Śrutaniśrita in the case of avagraha etc does not mean that they depend upon speech at the time of their occurrence Their dependence lies in the person, who possesses a mind cultivated

through the knowledge of scriptures, who is a learned or educated person The case of Śrutajñāna is quite different, where the speech is depended upon at the time of occurrence

Śruta in the Animals Having less than five Senses

It can be asked further, if Śruta is dependent on speech, it is not possible in the case of one-sensed animals They neither possess mind to associate a word with its sense, nor the faculties of hearing and speaking, to grasp or utter any word Thus, the existence of śruta cannot be explained in their case This will go against the Āgamic conception that all the animals positively possess two types of knowledge

Jinabhadra replies that one sensed animals, though devoid of speech i e dravyaśruta prossess bhāvaśruta The faculties of hearing speaking and thinking are the cause of dravyaśruta only In their absence dravyaśruta is not possible But, there is no difficulty in having bhāvaśruta in their absence Bhāva śruta is neither cause nor the result of speech A learned man, while asleep, neither listens nor speaks any word Still we cannot say that he is devoid of śrutajñāna By seeing its manifestation in the walking state one can infer its existence in the sleeping state also, as one infers the existence of butter in the milk from the latter production, though it was not visible before Similarly the one-sensed amimals also possess śruta in unmanifested form The manifestation, in their case, is not possible as they are not equipped with the necessary instrument Bhāvaśruta in such cases, means the Ksayopaśam of Śrutajñānāvarana Its existence can be proved, not only on the basis of testimony, but, also on basis of the existence of different desires (saṃjñās) in them They also feel hunger or desire for food Such desires are not possible if they are totally devoid of mind , and the existence of mind leads to the existence of śruta also.

Again, it can be asked , śruta has been defined in two ways In the case of dravyaśruta it was defined as whatever is heard The bhāva śruta is defined as soul in the state of atteintion (upayoga) towards dravyaśruta i e words Both

are impossible in the case of one-sensed animals as well as in the sleeping man, who can neither listen a word nor can apply their attention to utter a word Jinabhadra replies that in such cases we have another derivation which means the instrument of hearing (śrnotyanena) or cause of hearing (asmāt) or the location of hearing (asmin) Ultimately, these derivations express the sense of ksayopaśama of the obscuring kārmic matter, and it is not impossible in the case of one-sensed animals as well as in the sleeping man But, these derivations do not explain the fundamental difficulty

It can be argued that the example of sleeping man does not suit in the case of one-sensed animals Śruta, ultimately depends upon the faculties of speaking and hearing The person with these faculties can convey his ideas through the vehicle of words and can understand others A sleeping man possesses both of the faculties Though, in sleeping state he does not apply them, yet, they are not absent He can use them at any moment Thus, we can admit the existence of śruta in his case But, in the case of one sensed animals those faculties are totally absent There is no basis to prove the existence of śruta in them

The above argument does not put any difficulty as the faculties of speech and hearing are accepted to be present though in mild form, in one-sensed animals also We observe a particular tree, sensitive of nontactual impressions On this basis we can say that the other senses are not totally absent in them Similarly, they also have their feelings and desires which are the functions of mind Even then, their classification as the one sensed animals means the absence of material-senses (dravyendriyas) in them In the same way they possess bhāvaśruta and not dravyaśruta

Again it can be asked, if śruta is possible in one-sensed animals also without any recourse to speech, the latter can not be a condition of śruta and thus cannot form a part of the definition

The Jaina clarifies, his position that the above definition, is meant for the śruta as found in the five-sensed animals Who are fully conscious of the words and their meanings It does not include the śruta of the one-sensed animals who are admitted as having two types of knowledge merely on the basis of Āgamic conception Their śruta does not function in any appreciable manner It is known as Oghaśruta, quite indistinct, like a tree in the seed

Again, one can ask, if the existence of śruta is accepted in one-sensed animals without any functional appearance or other basis, the existence of all the five types of knowledge should be accepted there on the same ground This objection is replied on two grounds , firstly, the existence of a particular type of knowledge in a particular person depends upon the corresponding kṣayopaśama For knowing a particular kṣayopaśama in a particular being the only source is the Āgamic statement It is a matter of faith only The Āgamas do not propose existence of kṣayopaśama of Avadhi etc in one-sensed animals Secondly, they are not totally deprived of the function of first two types of knowledge It has been already stated that they also possess desires and feelings and the power of articulate thinking

As a matter of fact, as will be seen later on, Śruta has no connection with speech or sound It is articulate cognition or vikalpa as known in the Buddhist and other systems The Nyāya recognises the same as prakāra Thus, every articulate thinking is śruta

Difference between Mati and Śruta based on causation[1]

We have pointed out the difference between mati and śruta on the basis of their having different definitions They can be further differentiated on the following basis Mati is the cause and śruta is its effect Śruta is always preceded by Mati

One can argue that sometimes mati also is preceded by śruta and it is wrong to say that in every case mati is the cause and śruta the effect For example, when mati is generated at

1 Viśeṣāvaśyakabhāṣya G 110 115

hearing a sound i e śruta, the order changes Śruta becomes cause and mati the effect This argument is based on misunderstanding the nature of real śruta In the case quoted above, only dravya-śruta stands as the cause of mati, while we are concerned with bhāvaśruta

The above principle is applicable in the case of causation only. It only proposes that mati does not occur as the effect of śruta It does not rule out the occurrance of mati after śruta as an independent knowledge Just as the ornaments of bangles or ear rings must have gold as its cause, Gold must precede them But, it does not mean that gold cannot have existence even after those forms are no more The subsequent existence of gold does not depend upon the ornaments as its cause Similarly, śruta is a particular form of mati and must have the latter as its cause When that form disappears, there is no difficulty in occurrence of mati from its own causes None can say, that śruta, once produced, rules out mati for ever

Dravyaśruta preceded by Mati

According to another opinion it is not bhāvaśruta, that is preceded by mati but the dravyaśruta i e speech No body speaks without thinking First, we establish the idea in our mind and then convey it to others So the speech is preceded by mati

There are three objections to this view Firstly, it leaves no scope for bhāvaśruta If the mental association of word with its meaning, which precedes utterance of a speech, is mati, the same should be admitted in case of the knowledge resulting from hearing the speech Thus the mental thoughts preceding as well as following the speech are included into mati and no room is left for śruta Secondly, we are not concerned with the difference between dravyaśruta and mati It is already established, because, the former is a matter while the latter is knowledge There can be no question about their difference The question is related to the difference, between two types of

knowledge, i e mati and bhāvaśruta only Thirdly, it was proposed that śruta is preceded by mati and mati is not preceded by śruta If śruta is taken as dravyaśruta the above proposal is not supported Because, dravyaśruta is not only the effect of mati, it is also a cause of the latter It is effect of mati in the case of a speaker, but, in the case of listener it is the cause of mati The knowledge that is generated in the listener has the speech as its cause

As a matter of fact dravyaśruta is preceded not by mati but, bhāvaśruta When one thinks before speaking, his thinking is associated with words It is, therefore, not mati but bhāvaśruta One can infer from dravyaśruta the existence of preceding bhāvaśruta

Difference on the Basis of Division

Mati is divided into 28 types of avagraha etc Śruta is divided into Amgapravista and Amgabāhya etc This basis is founded on the tradition only It does not possess any logical signficance

The Senses as the Basis of Difference[1]

The fundamental difference between mati and śruta is based upon the senses that produce them Śruta is produced by the auditory sense while mati results from all the five It should be observed that all cognitions produced by the auditory sense are not śruta They are śruta as well as mati The only limitation is that the cognition resulting from other senses is necessarily mati, while resulting from the auditory sense may be śruta as well as mati But, the confinement of śruta to the auditory sense does not mean that it is the result of hearing only In the case of scriptures śruta results from visual perception It is śruta in spite of its independence from the auditory sense If a cognition is associated with or follows a speech, oral or written, it is generally regarded as the case of auditory sense It can be grasped through vision or other senses also Like spoken words, written scriptures also are accepted as dravyaśruta, because, they are cause of bhāvaśruta.

1 Viśesāvaśyakabhāsya G 116 121

The auditory perception of a boy, who does not understand the meaning of words is not śruta It is only mati and takes its usual stages of avagraha etc similarly, the perception of written scriptures, without understanding their meaning is mati

The acceptance of śruta as result of all the senses does not render the distinction, based on senses, meaningless, because, knowledge associated with speech is the main factor that constitutes śruta It may result from any of the five senses It is admitted as the cognition of audition on account of its capability of being an object of hearing Whatever is associated with speech must possess that capability Thus, every cognition of this sort is admitted as related with the sense of audition, and the same becomes a distinguishing factor between mati and śruta

According to a certain view, the śruta here, means dravyaśruta i e speech only, and it is mati as well as śruta In relation to the speaker it is śruta, because it is heard In relation to the listener it is mati, because it is deliberated upon for finding out a meaning But, this view is not correct The same word cannot be mati as well as śruta Mere etymological derivation, leading to dfferent forms in relation to different persons, cannot establish any real difference in one and the same thing Moreover, as far as dravyaśruta is concerned, the difference between mati and śruta is beyond any doubt One is knowledge and the other is matter The present controversy is related with bhāvaśruta and mati So, the above view cannot hold good any longer

The Definitions of Dravyaśruta, Bhāvaśruta and Ubhayaśruta[1]

In the discussion of śrutajñāna the terms dravyaśruta etc have been repeated many times It is necessary that we understand them clearly VBh defines them in the following way, based upon a gāthā ascribed to pūrva literature

1 Dravyaśruta—When the words known through śrutajñāna, are spoken merely out of habit, without any

1 Viśesāvaśyakabhāsya G 127 134

attention on their meanings, it is dravyaśruta The speaker is not aware of the scriptures of the speech to which his words are connected He has become so familiar with them that they come out spontaneously Such, words are not connected with śrutajñāna as far as their origin is concerned But, they produce śruta jñāna in the listener and on this basis they are called dravyaśruta The scriptures also are dravyaśruta on the same ground

2 Bhāvaśruta—When the cogniser, knows the meaning associated with a speech, but, does not speak, his cognition is bhāvasruta The cognition in this case is not put into words

3 Ubhayaśruta—When the object cognized by śruta-jñāna gets utterance at the same time, it is ubhayaśruta

Bhāvaśruta is infinitely richer than dravyaśruta and ubhaya-śruta, as we can speak only a fragment of what we know we can keep hundreds of things in our mind at a time, but can speak them by order, one at a time Thus, in the whole life we can speak very few things.

Mati and Dravyaśruta[1]

As far as dravyaśruta is concerned it is not contrary to mati If a person speaks the object cognized by mati, his mati becomes dravyaśruta, as it is the cause of dravyaśruta i e speech.

There are three categories in which the speech of a person can be classified

1 Suppose, one knows the object through oral instruction or scriptures or some other way of śruta and then speaks In this case the cause is bhāvaśruta and the result is dravya-śruta

2 He knows the object without any recourse to scriptures or instrunction and then speaks. In this case the cause is mati while the result is dravyaśruta

3 He speaks without attention It is dravyaśruta only.

In case he is silent the first category is purely bhāvaśruta, while the second is purely mati

---

1 Viśesāvaśyakabhāsya G 135-144

According to another opinion, when anything is cognized by mati and spoken with attention, it is bhāvaśruta When the same is spoken without attention it is dravyaśruta and if it is not spoken at all, it is mati Thus, the differentiating factor of mati and śruta is speech only As far as cognition is concerned they are identical

VBh refutes the above view that it leaves no scope for bhāvaśruta In the first case there are two things viz attention and speech The first is mati and the latter is dravyaśruta None of them has any affinity with bhāvaśruta In the second case it is clearly dravyaśruta

Moreover, the cognition which is mati at the time of its inception, cannot become śruta by merely being expressed in words If it is mati it will remain so throughout There should be some qualitative difference if śruta is accepted as a separate type of cognition

Difference between mati and śruta due to expressibility and inexpressiblity[1]

Another important difference between mati ant śruta consists in that the objects apprehended by śruta can be expressed in toto They are not beyond the reach of words It does not mean that all such objects are actually expressed or conveyed to others A greater part of them is left unexpressed But, this is due to their huge number and the shortness of life By nature they are not inexpressible On the other hand the objects cognised by mati and the avadhi etc are not within the reach of the words The objects known through scriptures or preaching can be put into words in their entireness Every thing known in this way can be conveyed to othere But, what we know through senses or other types of perceptual cognition cannot be expressed through words as it is The words are generally related with class concepts The individual peculiarities, appearing new and new with every perception, are beyond the reach of words We can experience them but not express It is on this basis that

1 Viśeṣāvaśyakabhāṣya G 145 150

Dharmakīrti defines perception as the cognition beyond kalpanā—the apprehension that can be put into words

The scriptures say that only an infinitely small part of the inexpressible object can be put into words and those which can be put into words do not entirely come into scriptural form Only a very small part of them is collected into scriptures

Conclusion

In order to have a clear conception of the distinction between mati and śruta we can divide the matter in the following three categories :—

1 In the first category we include those objects as are expressible but not accompanied by the attention of śruta, i e the cognition of which does not depend upon instruction or scriptures The cognition of such objects is mati

2 In the second category we include those objects which are not expressible They also come into mati

3 In the third category we place those, which are expressible and at the same time accompanied by śruta attention The cognition of such objects is śruta

The above classification would show that there are two conditions for śruta Firstly, its object should be expressible Secondly, its cognitions should be produced by śruta i e speech or scriptures

All expression is not śruta, because it may arise without the help of instruction or scriptures In such cases it is nothing but mati The reason for excluding such cases from the category of śruta is this in the case of śruta it is necessary that the whole knowledge should be expressible It is possible only if the cognition depends upon some verbal testimony Any knowledge gathered from self experience may have some element that can be put into words, but, the whole of it cannot be translated into language It is always mixed with certain material that is inexpressible So, the only possible limitation

is that whatever is śruta, it must be expressible and not the vice versa, i e whatever is expressible is not necessarily śruta Mati is expressible as well as inexpressible Sruta is always expressible

It can be said, in the case when mati and śruta, both are expressible, they do not differ as far as their subject matter or the nature of cognition is concerned The only difference, that can be held in such cases is that, one depends upon scripture or speech while the other on experience But, the defference in cause does not make any intrinsic difference in the nature of knowledge

The above objection does not arise if we compare the internal nature of the śruta with mati The object of śruta is naturally expressible as it is cognized It does not allow any difference between expression and the cognition On the other hand the object of mati is not expressed as apprehended The difference among the tastes of sugar, gur, sugarcane, honey and dates is beyond the reach of words The term sweet is only a lame expression Much of the experience is left unexpressed So, mati and śruta differ in their internal nature also

The Illustration of Bark and Rope[1]

The difference between mati and śruta is also illustrated by the bark and rope Mati is like the bark and śruta like the rope It means that śruta is a particular stage of mati The latter continues to exist even in that stage As the existence of bark is not finished on its transformation into rope The latter is merely an advanced stage of the former Similarly, śruta is an advanced stage of mati

The Difference of Articulation and Inarticulation[2]

According to another opinion śruta is articulate (sākṣara) and mati inarticulate (anakṣara) This view goes against the conception of Īhā etc as the sub class of mati, which are articulate cognition In the stages of mati, only avagraha is

1 Viśeṣāvaśyakabhāṣya G 154-161
2 Ibid G 162 170

inarticulate In the latter stages the cognizer must have articulate cognition It can be argued that avagraha etc. are recognized as the stages of śruta niśrita-mati, so the function of articulation, in the latter stages can be performed by śruta This view also is not free from defects If the function of Īhā is performed by śruta the former cannot be a stage of mati. If, in spite of its being the function of śruta Īhā is admitted as the stage of mati śruta will have no scope The alternative that both mati as well śruta should be accepted to exist there, also is not feasible, because, two upayogas do not occur simultaneously.

Moreover, śruta niśrita does not mean articulation or dependence upon śruta at the time of occurrence It only means the relation with a person whose mind is will-cultivated through the knowledge of scriptures or other instructions

As a matter of fact, bhāvaśruta and mati both are articulate as well as inarticulate Mati in the stage of avagraha is inarticulate and in the latter stages articulate Śruta is articulate as far as it follows the scriptures or articulate speech It is inarticulate when it follows a sound other than books or distinct speech just as the sound of inhaling or exhaling, spitting, coughing etc But, in the case of dravyaśruta it is positively articulate Inarticulate sound is not accepted as dravyaśruta So, the difference of articulation and inarticulation is applicable to dravyaśruta and mati only

The difference between the two based on Silence and Eloquency[1]

Śruta is eloquent. It can express the object to others Mati is silent It cannot make the object known to others It can be said, as far as cognition is concerned mati and śruta, both are silent It is only speech, recognized as dravyaśruta, that can express the meaning to others It is related with bhāvaśruta, because, it is a cause of the latter If bhāvaśruta is held as eloquent on account of the expressiveness of its cause, the mati also can be proved eloquent on the same basis The object of mati is not expressed through words, but the same can be done

1 Viśeṣāvaśyakabhāṣya G 171-176

through movements of the body or other sources The above contention goes against the following reasons Firstly, the physical movements are not the exclusive cause of mati They are common to mati as well as śruta They cannot be called dravyamati as we call speech as dravyaśruta So, dravyaśruta, being closely related with bhāvaśruta, can assign eloquence to śruta in general This cannot be said in the case of mati Secondly, the indications also when they go beyond the limit of perception and indicate something more, come into the category of śruta Śruta does not mean spoken or written words only But, every thing that given some idea based on authority After all words also are indications A person touches his mouth with folded five fingers As far as the perception of his movements is concerned it is mati But, when we come to know that such indications express hunger, we pass into the sphere of śruta Thus, what cannot be perceived, inferred or otherwise known, and is exclusively based on the authority of the other person, is śruta In the above case if hunger is known through other conditions it will be mati It is śruta when the fact is made known by the person through words, speech or any other ostensible movement

Fourteen categories of Śrutajñāna[1]

The Nandī divides śruta into fourteen kinds of Akṣara, Anakṣara etc Before coming to their explanation some historical remarks are necessary

These fourteen categories are not found in the Digambara literature In the Śvetāmbara literature also they are mentioned for the first time by Āvaśyakaniryukti They are not referred to even in the Tattvārtha But, the first two categories of Akṣara and Anakṣara are accepted by the Digambara also In the karma-literature of Śvetāmbaras as well as the Digambaras śruta is described as having twenty varieties, which include the above-mentioned two VBh refers to a gāthā from the Pūrva-literature refering to the same It appears that the fourteen categories are a development of these two Jinabhadra has

1 Nandī sūtra sūtra 40 57
See also—Viśeṣāvaśyakabhāṣya G 459-555

given an elaborate descripion of them on the basis of Niryukti. Akalamka also has mentioned them but his explanation is quite different

The Nandī refers to following fourteen categories

1	Aksara śruta	2	Anaksaraśruta
3	Samjñīśruta	4	Asamjñīśruta
5	Samyak śruta	6	Mithyāśruta
7	Sādi śruta	8	Anādi śruta
9	Saparyavasita	10	Aparyavasita
11	Gamika	12	Agamika
13	Angapraviṣṭa	14	Anangapravista

Aksara śruta and Anaksaraśruta[1]

Aksara means the symbols that express some idea They are called Aksara, becauase, they are not destroyed even at the destruction of object They are imperishable The Jainas do not admit eternity of letters in the form of sound as the school of grammarians holds The imperishability means that they last for even, as far as their knowledge is concerned That knowledge also exists not in the form of attention, but, in the form of faculty or power (labdhi)

The aksara is divided into vowels and consonants The vowel is known as svara meaning that which sounds The con sonant is known as vyañjana, that which expresses It is generally consonant that are responsible for the expression of different meanings, while the vowels are mere sounds Articulate sound expressing definite meaning is Aksaraśruta

Inarticulate sounds with definite expressions are Anaksaraśruta Long and deep breathing expresses the state of grief, spitting expresses hatred Similarly, coughing, nasal and such other sounds express a definite meaning They are included into Anaksara śruta One can say that the motions of body also express some meaning The different kinds of hand movements denote refusal, calling, threat etc They also should be included into Anaksaraśruta Jinabhadra holds that the pre-

1 Viśesāvaśyakabhāṣya G 454-503

sent consideration is concerned with sound only and therefore movements are not taken into account

The Division of Akasraśruta[1]

Aksaraśruta is divided into samjñākṣara, Vyañjanākṣara and Labdhyaksara

(1) Samjñākṣara means the particular shape and form of the latter of a script Maladhāri Hemacandra refers here to the eighteen kinds of scripts prevalent at that time

(2) Vyanjanākṣara means a word that expresses certain meaning All the words of different languages, with particular meanings are vyañjanākarṣas

(3) Labdhyakṣara—The learning of an Aksara is labdhyakṣara It includes both, the upayoga as well as labdhi related with the knowledge of a script

The first two varieties dravyaśruta The last is bhāvaśruta

Two kinds of Labdhyaksara[2]

Jinabhadra divides labdhyasara into two varieties of perception and inference The cognition of Aksara obtained by the senses and the mind is perception, while that obtained through mark is inference

It may be recalled here that according to the Tattvārtha as explained by Akalamka and later Digambara logicians, all varieties of mediate cognition (paroksa) are included into mati They interpret the four synonyms of mati as four varieties of mediate cognition According to Jinabhadra śruta and mati both are mediate as well as immediate When they arise from senses and the mind they are immediate and when they depend upon other sources, say hetu etc they are mediate But, Jinabhadra does not clarify the difference between mati and śruta in respect of the categories of pratyaksa and paroksa On the other hand he seems to include all varieties of inference into paroksa śruta, and leaves no scope for paroksamati Akalamka also includes inference etc into Śrutajñāna

1 Viśesāvaśyakabhāsya G 464 468 2 Ibid 469-500

Akalamka's Interpretation of Aksara and Anaksara[1]

Akalamka interprets aksara and anaksara as the two varieties of inference, viz, inference proper (svarthānumāna) and syllogism (parārthānumāna) Anaksara is the inferential knowledge related with the inferer It is anaksara, because, it does not take the form of oral sentences The syllogism is aksara śruta as it takes the form of speech in order to convey the idea to others Thus, according to Akalamka Aksara is only a Dravyaśruta limited to speech, and Anaksara is Bhāvaśruta i e knowledge, According to Śwetāmbaras the third category of labdhyaksara was bhāvaśruta It was pratyaksa as well as paroksa The Anaksara śruta of the Svetāmbaras has no place in the Digambara literature

Perhaps, Akalamka being a logician, tried to incorporate the Āgamic view in the logical system As far as the Āgamic conception is concerned, the Digambara tradition is not so rich as that of the Swetāmbaras The three-fold division of Aksara śruta, so common in the Śeetāmbara literature is not found in the Digambaras

Samjñiśruta and Asamjñi śruta[2]

The division of Samjñiśruta and Asamjñiśruta is based on the stages of mental development or the degree of the power of thinking According to Jainism, as stated before the mind is divided into physical mind and psychical mind The physical mind is not possessed by all animals It is found in a portion of the five sensed animals only The general classification of sañjñins and Asañjñins is based on the possession of physical mind But, this does not mean that the animals without it are totally devoid of the mental activities Their different movements clearly express the existence of mental functions in greater or lesser degree The one sensed animals, who cannot move from one place to another place at their free will, or who cannot move, have their limbs by themselves, also possess certain amount of mental function, like feeling and willing etc Considered from this point of view no animal is asañjñin

1 Tattvārtha Vārtika 2 Viśesāvaśyakabbāsya G 504 536

But, the mental function as found in one-sensed animals like earth etc is so minute that it cannot be commonly apprehended The animals like ants are seen running in several ways in search of food They react to the external stimuli and do such other things as clearly express the existence of mind in them This is not so clear in the case of one sensed animals Their mental function is known as Oghasañjñā, which in the present case is not recognised as such The present distinction of sanjñiśruta and Asamjñiśruta is based on this very assumption of Jinabhadra that a kārsāpana (a four anna coin) also is money, but, a person cannot be held as a moneyed man by possessing that much Similarly, a thing does not become colourful by merely possessing some colour Moneyed man is called by possessing a big amount of money and the designation of colour-ful is based on possession of beautiful colour The first case depends upon big quantity and the second on commendability In the present case both the factors are taken into consideration Out of the three varieties of Sañjñiśruta, which we are going to describe, the first two depend upon the first factor and the last one on the second factor

Three types of Samjñīśruta

The question of Samjñiśruta and Asamjniśruta is considered in the following three aspects —

(1) Kālikī or Dīrghakālikī Samjñā - The mental power of retaining the past experiences and speculation in future plans is known as kālikī or Dirghakālikī samjñā It is besed on,as the name suggests the capacity of dwelling upon a long span of time According to this assumption a person with the power of memory and future speculations is samjñin and others are Asamjñin This type of Samjñiśruta is found in the animals that possess physical mind i e, the residents of heaven and hell, and the womb born (garbhaja) five-sensed animals The general classification of Saṁjñin and Asamjñin is based upon the above contention. This Samjñā corresponds to the soul of Western thinkers

(2) Hetuvādopadeśa Saṁjñā

The animals who can feel the agreeable and disagreeable objects and react accordingly for protection or comfort of their body are saṁjñins and others asaṁjñins The thinking of such animals is generally confined to the present only They cannot keep in view the past or speculate the future According to this assumption all the animals having two senses or more are saṁjñins, while the one-sensed animals are asaṁjñins Hetuvāda means reaction to the external stimuli

(3) Dṛṣṭivādopadeśa saṁjñā

This assumption is based upon the ethical factor like that Jñāna or Ajñāna According to it a person with right attitude (samyagdṛṣṭi) is saṁjñin and that with a wrong attitude (mithyā dṛṣṭi) is asaṁjñin The latter is called asaṁjñin because his saṁjñā is not useful for the spiritual development, just as his jñāna also amounts to ajñāna

Samyak śruta and Mithyāśruta[1]

There are two considerations in recognising a śruta as samyak or mithyā According to the first consideration the scriptures composed by the sages having a minimum knowledge of full ten pūrvas is samyak śruta , while the whole non jaina literature is mithyāśruta, the works composed by the Jaina sages having the knowledge of less than ten pūrvas may be included into samyak as well as mithyā This assumption is based on the conception that a Mithyādṛṣṭi cannot obtain the knowledge of full ten pūrvas This consideration keeps in view the question of authoritative validity According to the second consideration every scripture possessed by a samyagdṛṣṭi is samyak śruta and that possessed by a mithyā dṛṣṭi is mithyāśruta

Sādi-saparyavasita śruta[2]

Śrutajñāna is without beginning and end (anādi aparyavasita) in the view of the Dravyārthika-naya It has beginning well as end in view of the Paryāyārthika-naya

---

1 Viśeṣāvaśyakabhāṣya G 527-536 2 Ibid 537-539

If we leave aside the question of two Nayas and consider śrutajñāna on its own merit we have the following four alternatives —

1 Sādi saparyavasita—Having beginning as well as end

2 Sādi-aparyavasita—Having beginning but no end

3 Anādi saparyavasita—Having end but no beginning

4 Anādi aparyavasita—Having neither beginning nor end

These four alternatives are discussed in relation to the following four consideration —(1) Dravya (person), (2) Ksetra (place), (3) Kāla (time), (4) Bhāva (state)

If the śruta is considered in relation to one person it has both, the beginning as well as the end A person with śrutajñāna can have three prospects Firstly, he may make further progress and attain kevalajñāna Secondly, he may die with his knowledge of śruta and forget the majority of it in the next life Thirdly, he may lose the knowledge in the very life on account of physical or mental disorder All the three cases prove that the śruta is never without end Jinabhadra says that a person with the knowledge of fourteen Pūrvas does not remember all of them in his heavenly life He may remember a portion of them or forget entirely Even in the same life he may retain it or forget according to the external and internal factors The change of faith from right to wrong death, falling ill, absence of revision etc are some of the factors which wipe out the already acquired śruta jñāna.

So far, we were considering the subject in relation to samyagjñāna If the śruta is taken as general, we come to the following conclusions —

1 The first alternative can be applied to an individual in the case of samyakśruta only

2 The second alternative of beginning without end is merely hypothetical It is found nowhere

3 The third alternative, i e end without beginning, applies to the person who is expected to attain liberation He was never without śruta but loses it with the attainment of kevala-jñāna i e omniscience

4 The fourth alternative, i e neither beginning nor end applies to a being who is Abhavya, who does not possess the capacity of attaining liberation

In respect of the conditions of place, time and state the alternatives are applied as follows —

As far as the countries of Bharata and Airāvata are concerned we have the first alternative In these two parts śruta begins with the first Tīrthankara and ends when the order of the last Tīrthankara is ended

As regards time also we have the first alternative in relation to the above two countries According to Jainism the wheel of time is divided into two halves having six spokes (ara) each The first half, where everything progresses with the march of time is known as Utsarpini The latter half, where everything deteriorates gradually is known as Avasarpini In both the halves śruta begins with the third spoke and ends in Utsarpini by the beginning of the fourth spoke and in Avasarpini upto the end of the fifth spoke The present age is considered as the fifth spoke of Avasarpini, which has a duration of twenty one thousand years Out of which two thousand and five hundred years have been passed

As regards the states of attention sound effort, place, pose etc śruta has the first alternative

We have the fourth alternative of neither beginning nor end in respect of the persons taken collectively, Videhaksetra, the time prevalent there in, and the state of ksayopaśama The above alternatives show the potitions of scriptural knowledge in different times and regions They also show when the scriptures come into existence and when they are extinct

Gamika and Agamika śruta[1]

The sruta which is connected with mathematical calculations or repeats the same text again and again with a particular purpose is known as Gamika This name was generally given to Drstivāda, the twelveth amga The śruta composed in various meters and prose forms is Agamika, it is also known as kālika

Amgapravista Amgabāhya

The division of Amgapravista and Amgabāhya is based on three factors which we have already discussed

It is said that Drstivāda contained the full subject matter of all the pūrvas, Amgas and other literature Even that the composition of the literature other than Drstivāda is meant for the persons who could not learn Drstivāda A woman was not allowed to study the Drstivāda According to the Digambara tradition she cannot attatn liberation, but the Śwetāmbaras do not deny her that privilege According, to them a female can become a Tīrthankara also The nineteenth Tīrthankara was a woman Still, they also contain many injunctions belittling the position of woman It appears to be a Brahmanical influ ence

The Subject matter of Sruta jnāna

A person with Śruta jñāna can know all the objects of the world the present, past or future with all modes and states But his cognition is indirect He knows, but cannot perceive them Śruta is not preceded by sensation or the stage of acquisition

According to certain systems the scriptural knowledge result into intuition or perceptual knowledge But, the Jaina does not support it As far as the subject-matter is concerned the Jaina also holds that śruta is not inferior to kevala The only difference between the two is that the first is indirect while the latter is direct

●

---

1 Viśesāvaśyakabhāsya G 549 555

CHAPTER IV

Direct Knowledge

It has been already stated that the Tattvārtha and Āvaśyaka Niryukti divide the five types of knowledge, into two categories of direct cognition (prayaksa) and the indirect cognition (paroksa) The first two types of Mati and Sruta are Indirect cognitions while the remaining three are direct cognitions We have also discussed the basis of this division The cognition which arises from the soul without any external help is direct and that depending upon external cause is indiret The direct knowledge is independent of all factors, commonly held as she cause of knowledge Regarding the object also it differs from the ordinary cognitions It apprehends the objects that are remote, past, future, minute, hidden or otherwise uncognizable through the external senses It is supernormal

Almost all the schools of Indian philosphy believe in supernormal perceptions Only the materialist school of Cārvāka does not believe in any source of knowledge other than sense-perception The Mīmāmsaka also denies the possiblity of super normal knowledge, except that derived from the Vedas But, the systems of Nyāya-Vaiśesika, Sāmkhyas, Yoga, Vedānta, Buddhism and the Jaina believe in supernormal perceptions and give their own accounts

The modern sciences of hypnotism, occultism etc will find sufficient material for research in the Indian account of supernormal perceptions They will find in it the evidences of auto-suggestion, clairaudience, hyperalesthesia of vision, hearing, touch, etc, hypermnesia, thought reading, thought transference telepathy, and different types of trance or ecstasy obtained through yogic practices

The Nyāya Theory of Supernormal Perception

According to the Nyāya theory of knowledge all pereption except that of God results from a contact between senses and the object This principle is applied every where, Even the supernormal-perception is not an exception to it But, in order to depend the above principle and to apply it every where the Nyāya has become so lenient or rather lose in the conception of contact, that it has nearly lost the sense of restriction One can establish the contact everywhere

The Nyāya divide that contact into two categories of Ordinary contact (laukika sannikarsa) and Extraordinary contact (alaukika sannikarsa) The ordinary contact has been already discussed with its six varieties

Extraordinary contact has the following three types[1]

(1) The contact through the knowledge of generic character (śamānya-laksana sannikarsa)

(2) The contact through association (Jñāna-laksana-sannikarsa)

(3) The contact produced by meditation (yogaja sannikarsa)

(1) The Contact through the Knowledge of generic character

Sometimes, through the knowledge of generic nature of an individual, we perceive all other individuals of that kind with all times and places, in respect of the same generic nature In such cases, the knowledge of generic nature (sāmānya) of an object constitutes the extraordinary contact For instance when we see a particular case of smoke along with its generic character (dhūmatva), we have a universal preception of smokeness related with all the three times In the preception of smoke we have ordinary contact viz, union (samyoga) between the visual organ and the particular smoke, in the perception of generic character we have the contact of united-inherence (samyukta samavāya) between visual organ and the generic character These two are the cases of ordinary contact, but in

1 Kārīkāvalı K 63-65

the perception of universal smoke the contact is extra-ordinary It is established through the knowledge of generic character, which inheres in all the smokes It is extra-ordinary in the sense that it is not objective It is merely conceptual

The necessity of cognizing all smoke of all times and all places arises, according to the Nyāya, is to ascertain the relation of universal connection between smoke and fire, which is essential condition of inference

The Jaina as has been already discussed does not belive in the contact theory He resorts to Ksayopaśama as the ultimate source in all cases of knowledge The ascertainment of invariable concommittance (vyāpti) also does not require the knowledge of all individuals, but the knowledge that one does not happen without the other, or one happens only when the other is present (tathopapatti or anyathānupapatti) is sufficient for it But, this knowledge, if confined to particular cases, is not competent to establish a universal relation If it is universal it does not differ materially from the Nyāya conception The only difference is, where the Jaina resorts to Ksayopaśama and gets freedom from the responsibility of further explanation, the Nyāya tries to give some interpretation, feasible or unfeasible

(2) The contact through Association

Sometimes an object or a quality is not actually present before the sense organ it is recollected on the basis of its association with the object that is present But, the cognitions of the object that is presented and that of its associate, are not held as two There is one apperance where certain matter is supplied by direct sensation and the other by association This is called the contact through association, which brings about an indirect perception of the quality that is not presented For instance, when we see a piece of sandal-wood, we feel that it is fragrant What is the cause of this visual perception of fargrant sandal ? Here, the visual organ is united with the piece of sandal-wood which produces the direct visual perception of sandal-wood, but, the fragrance is not a direct object of vision In this case

the perception of sandal wood generates the idea of fragrance through association, which serves as the extraordinary contact in the visual perception of fragrant sandal-wood.

According to Jainism the fragrance of sandal-wood is not perceived It is the object of recollection, which appears as one with the visual perception It is recognized as pratyabhijñā, which is a variety of indirect knowledge The Nyāya holds it as perception He therefore, has to explain the experience of fragrance through some abnormal contact

The cognitions generated by the above mentioned two contacts are not held as super normal by the Jainas We are not mainly concerned with them in the present discussion which is related with the supernormal knowledge

(3) The contact produced by Meditation

The third variety of extraordinary contact is produced by meditation or yoga It is beyond the recognized process of contact Jayanta Bhatta[1] describes the nature of Yogipratyaksa that it can perceive all the objects that are past, distant, hidden, subtle, or have not come into existence as yet It can perceive dharma which is absolutely supersensible A Yogin can apprehend all the objects of world simultaneously in one cognition

Bhāsarvajña[2] distinguishes the yogipratyaksa from ordinary one in this respect, that the latter apprehends only the gross objects through a physical contact, is dependent of the help of light, time, space and merit or demerit of the person The yogic perception does not depend upon this help It is a direct and immediate perception with the apprehension of all the objects, gross as well as subtle, existent as well as non existent, without the physical contact

Yogic Perception and Divine Preception

Both, the yogins and God equally know all the objects of world, even those as are naturally supersensible as dharma

1 Nyāyamajañrī p 97

2 Nyāyasāra p 3

(merit) etc, still, they differ in their omniscience The omniscience of yogins is produced by meditation, while divine omniscience is eternal Moreover, the divine perception of dharma (Moral law) is natural (śamsiddhika), dharma constitutes the essential nature of God, who is the author of Vedic injunctions But, yogins learn the real nature of dharma, first indirectly through the Vedic injunctions, and then have an intuition through long meditation When they attain the stage of direct intuition the dependence on Vedic texts is finished They become themselves an authority Just as in the case of inference, when we perceive the same fire as was inferred before, the dependence on the mark is finished

The Jainas do not recognise the above two types They do not admit the conception of God Every cognition, according to them, has a beginning They classify the supernatural cognitions, on the besis of their gradation The knowledge of an omniscient, though attained at the destruction of entire obscurance through the self-disciple and penance, does not disappear It is eternal and constant But, the supernormal knowledge of lower type is open to disappearance as well as further development, resulting into the stage of omniscience It is not constant and functions only when the attention is applied

The Division of Yogipratyaksa

Praśastapāda[1] divides yogic perception into two types of (1) Yuktapratyaksa—the perception of those who are in ecstasy and (2) Viyuktapratyaksa—the perception of those who are not in ecstasy

Those with ecstasy can perceive their own souls, the souls of others space, time, atoms, air, manas, qualities (gunas) movements (karmans), universalities (sāmānya) and particularties (viśesa), inherence (samavāya) through the manas strengthened by the powers attained through maditation And those without ecstasy perceive subtle, hidden and remote things,

1 Praśastapāda Bhāsya p 97

through the fourfold contact of the self, manas, sense organs and the object The main difference between the two is that the former does not depend upon the four-fold contact while the latter does

Bhāsarvajña[1] also follows Praśastapāda in dividing yogic perception into two types of (1) ecstatic intuition and (2) the non ecstatic intuition In the ecstatic intuition there is no peripheral stimulation or contact of the external sense-organs with the object , the perception of all objects follows from the conjunction of the self with the internal organ or manas aided by dharma brought about by intense meditation and the grace of God Thus in the state of ecstasy the internal organ or manas, alone is operative the external organs are entirely in-operative at that time But in the non-ecstatic intuition the yogic perception of supersensible objects, follows from the four fold, three fold, or two fold contact as the case may be When the objects are perceived through the senses, other than the auditory organ, the contact is four-fold, i e of the soul with mind, of the mind with the sense organs, of the sense-organs with their respective objects In the perception of sound the contact is threefold , i e of the self with manas and the manas with auditory organ of auditory organ with its object And in the perception of pleasure etc there is the two fold contact of the self with the manas and of manas with its object

The Jainas divide yogic perception into two varieties of Incomplete (vikala) and complete (sakala) The complete perception is constant and all-apprehensive It apprehends all the objects of the universe, present, past or future, subtle or gross, material or immaterial with same cognition without any break or obstruction The Incomplete perception is not constant It occurs only when and where the attention is paid It is also limited in scope

According to Jainism the ssense-organs do not play any part in the yogic perception The soul is not assisted by any-thing else in such cases Though, in ordinary perception also soul is the main factor, but, the sense organs also help as

1 Nyāyasara p 3

auxiliaries without which the soul is helpless In the case of extraordinary perception the senses do not function at all The soul is empowered by the particular kṣayopaśama to apprehend the objects, without taking any help from the sense-organs. The inner sense or manas also does not play any part as far as this cognition is concerned It functions only in creating desire to know a particular object It has nothing to do after that In the case of complete knowledge that desire also is not required, as an omniscience knows all the objects every moment

The Neo-Naiyāyikas divide yogins and their perception in the following two types[1] —

1 Yukta—the perception of a yogin, who has attained union with the Sūpreme Being
2 Yuñjāna—the perception of a yogin, who is endeavouring to attain such a union

Ths first type enjoys a constant perception of all the objects, while the second type can do so with a little effort, i e attention or meditation

The above conception of the modern Naiyāyikas bears a considerable resemblance with that of the Jainas The Incomplete perception (vikala) resembles the Yuñjāna and the complete one with yukta But, the Nyāya conception of contact between mind and the soul as a necessary condition is protested by the Jainas more strongly in this case

Savikalpaka and Nirvikalpaka stages in Yogi Pratyakṣa

Jayasimhaśuri[2] holds that the yogic perception in the state of ecstasy, is always indeterminate, since in ecstasy the complete focus of attention cannot be brought about by a determinate or discriminate perception There is no element of discrimination in the yogic intuition in the state of ecstasy But, it must not be supposed that the yogic intuition in ecstasy is the same as ordinary indeterminate perception which apprehends the mere forms of objects and not their mutual

1 Kārikāvali K 65
2 Nyāyasārtika p 82

relations Our indeterminate perception marks the lowest stage of immediacy, while the yogic intuition in ecstasy marks the highest limit of immediacy Our indeterminate perception is below determinate perception, while the indeterminate perception of a yogin in ecstasy, is above determinate perception and indeed, above all determinate cognitions, presentative or representative, perceptual or conceptual Our indeterminate perception is immediate 'sense-perception' while that of the yogin in ecstasy is immediate 'intellectual intuition" Our indeterminate perception apprehends the mere form of an object, through an external sense-organ, while that of the yogin in ecstasy apprehends all the objects of the world simultaneously The speciality of the indeterminate perception of a yogin lies only in the state of ecstasy But the perception of yogin out of the condition of ecstasy can be both, determinate or indeterminate

According to Jainism the cognition of yogins also, whether complete or incomplete, is preceded by indeterminate perception (darśana) It is only the manaḥ-paryaya jñāna (perception of others'mind) which is always determinate The other two varieties pass through the stages of determinate as well as indeterminate

But, in case of the cognition of an omniscient, there is a controversy whether he passes through two stages, or has one stage with both specialities or without the distinction We shall discuss the problem along with Kevalajñāna and Kevaladarśana

Ārsajñāna (Intuition Produced by Austerities)

Praśastapāda refers to another kind of supernarmal knowledge which is kindred to yogipratyaksa It is held that the sages who are authors of the Śāstras, have a true intuitive cognition of all objects, past present, and future, and also of dharma (moral Law) and other supersensible objects Owing to its dependence on the contact of the manas with the self and peculiar dharma or power born of austerities, such an intuitive

cognition is called ārsajñāna It is perceptual in character, since, it is not produced by inferential marks and so forth, but it differs from ordinary perception in that it is not produced by the external organs It is known also as prātibha-jñāna

Jayasimhasūri[1] says that essentially there is no difference between ārsa intuition and the yogic intuition (yogipratyaksa), as both of them are produced by a peculiar dharma or merit The only difference between the two lies in fact that former is produced by the practice of austerities (tapojanita), while the latter is produced by meditation (yogaja) Both of them are non-sensuous and have mind only as their instrumental cause

The Jaina tradition designates the authors of Āgamic literature as Śruta kevalins Their knowledge is just like the omniscient, but not perceptual in character It is not direct but indirect acquired through the preachings of the omniscient. Consequently, it is included into śrutajñāna

As a matter of fact there are three considerations regarding the Ārsajñāna If it is related with the scriptures it is śruta It is not necessary for śruta that it should be acquired from or based upon entirely on the speech of others We have already stated that the omniscient lords (Tīrthankaras) preach only three words (Tripadī) and the Ganadharas acquire the knowledge of full 14 pūrvas or 12 angas In spite of it the whole of their knowledge is śruta, because, it is based on preaching, however short it may be The intelligent listener can develop the idea in volumes, but, he does not lose the central theme or the nucleus of it In such cases the Ārsajñāna is śruta

If the Ārsajñāna is held as perceptual in character and as apprehending the objects beyond sense-perception, it must be admitted as yogipratyaksa It does not make any difference whether the power obtained is caused by austerities or meditation

---

1 Nyāyasāratīkā p 83, see also "The Positive sciences of the Ancient Hindus" by Seal, p 17

In case the Ārṣajñāna is[1] intuitional (prātibha), appearing like a flash of light, produced through the operation of mind, it is nothing but mati. We have cited the examples of four buddhis which cover the whole range of prātibhajñāna

As a matter of fact the difference between the Vaiśeṣika and the Jaina is very little The Vaiśeṣika holds that knowledge of dharma depends upon the scriptures for its origination When developed it becomes Ārṣa or yogic according to the two types of practices According to Jainism also the knowledge of supersensual objects is acquired first through scriptures The same when highly developed through self-discipline and meditation, results into kevalajñāna In the state of śruta it was imperceptual, but, in the stage of kevala it becomes perceptual The Vedic tradition makes a distinction between the two stages by calling their possessers as rṣi and muni respectively The rṣi has intuitional direct knowledge The muni possesses the same indirectly

The idea of scriptural knowledge, gradually developing into intuition is also expressed by the Upaniṣads through their three fold way of realization The śravana (to learn the scriptures from a preceptor), manana (logical deliberation) and nididhyāsana (constant meditation) result into the intuition or realization of Brahman

Siddha Darśana (Occult Perception)

Besides the intuition of yogins and sages Praśastapāda describes the perception of occultists who cannot perceive super sensible objects like dharma They can perceive only the sensible objects as are too subtle or too remote for an ordinary perception, and as such are hidden from our view They perceive these subtle, remote and hidden objects not through meditation or austerities, but through the external sense organs sharpened by the application of certain ointments or the like, which, produce certain occult powers And such an occult-perception is purely sensuous, since, it is produced by the external sense-organs with the help of certain occult medicines,

1. Vaiśeṣika Sūtra-Bhāṣya 9 2 13

chants etc Thus, the difference between ordinary perception and occult perception lies in that the former is produced by the sense organs unaided by any external application, while the latter is produced by the sense-organs sharpened and refined by the application of medicines etc The former does not go beyond the ordinary limits The latter is not confined there Both of them are sensuous Praśastapāda and his commentators Śrīdhara, Udayana and others do not explain how occult powers are generated in sense organs, by the application of occult medicines They have simply recorded occult perception as a fact of experience

According to Jainism all cognition which depends upon the sense organ is included into Mati or Śruta The application of occult medicine or performance of chants may help in increasing the power of a particular sense organ, but, this much cannot place it with supernormal perception A cat can see in the darkness the vultures can see an object from a long distance, but, their cognitions do not go beyond the scope of Mati If the man also happens to possess that power his cognition cannot be recognised other than mati Even the memory of past lives is a variety of mati A person begins to see distant objects through the help of telescope, similarly he can see the subtle objects through a microscope It does not make his cognition supernormal Supernormality, according to Jainism, means complete independence from the sense-organs

Kumārila's objection

Kumārila[1] contends that the sense organ can never apprehend the object beyond its scope, the sense of vision can see only the visible objects The extraordinary power produced through meditation or austerity can work only within the scope One can see remote and subtle objects through it But, it cannot make colour as the object of auditory sense Dharma, which is naturally supersensible cannot be perceived through any sense Jayanta meets this objection by citing the examples

1 Śloka Vārtika, II 111-13

of cats and vultures, who can perceive the object where human eyes are incompetent Similarly he says, yogins with their supernatural powers can behold everything even the objects which are beyond the scope of ordinary perception But Kumārila's objection is not really met with He dose not oppose the perception of a remote object or of that in darkness They are not beyond the scope of visual perception by nature They are not perceived by a man on account of remoteness or the obstruction of darkness where the human perceptual power falls short These objects by themselves are not invisible But the objects like dharma etc are naturally beyond the scope of sense organs They cannot be perceived even through supernormal power

The above objection does not arise in the case of Jainas as they do not maintain that supernormal or direct, perception depends upon the senses It is produced by the soul directly without any dependence on the senses

Kumārila puts forth some other objections also, but they are based on the assumption that Direct knowledge also depends upon the senses, which the Jainas do not accept

The Sānkhya Theory of Supernormal Perception

According to the Sānkhya, everything exists at the present moment, nothing goes out of existence and nothing new comes into existence The various qualities of things are only modes of energy (rajas) acting in different collocations of the original gunas, or reals of mass (tamas) energy (rajas) and essence (sattva) And these various energies are sometimes actual (kinetic) sometimes potential rising to actuality, and sometimes sublatent subsiding from actuality into sublatency Thus, the so called future objects are present as latent or potential, and the so-called past objects are present as sublatent, and only those things which are supposed to be present are actual So the mind of the yogin can come in contact with the past and future objects, which are not nonexistent at present, but

exist only as sublatent and potential respectively by virtue of certain peculiar powers produced by meditation [1]

Vijñānabhikṣu[2] points out that the mind of the yogin can come in contact with the distant and hidden objects by virtue of the peculiar power (atiśaya) acquired by meditation This peculiar power of the mind consists in its all-pervasiveness or its power of acting on all objects owing to the complete suppression of the inertia or matter stuff (tamas) of the mind which prevents it from acting on all objects He also points out that the inertia (tamas) of the mind is removed sometimes by the intercourse of sense organs with their objects as in ordinary sense perception and sometimes by the dharma born of meditation as in yogic perception

Aniruddha[3] says that the perception of a yogin is produced by the internal organ or mind and not by the external organs, and consequently, it is not like the perception of an ordinary person The yogin alone, who has acquired particular powers through the favourable influence of the dharma born of yoga, can perceive objects in all times and places through the connection of his mind with prakṛti, the ultimate ground of all existence

Vijñānabhikṣu's account conforms with the Jaina conception to a great extent As far as the theory of obscurance is concerned tamas of the Sāṅkhya is just like the Āvaraṇa of the Jaina It is removed through meditation or other varieties of self discipline, and thus the power of supernormal cognition is unveiled The self which comes in possession of that power is according to the Sāṅkhya, the mind and according to Jainism the soul itself This difference is not epistemological but metaphysical The soul of Sāṅkhya is devoid of all qualities So he has to resort to prakṛti for all activities mental or physical

---

1 Sāṅkhyasūtra Vṛtti by Aniruddha I 90

2 Sāṅkhya Pra Bhāṣya I 91

3 Sāṅkhyasūtra Vṛtti, I 90

The Jaina soul is not so It possesses all the psychical virtues The existence of past and future objects also is partially admitted by the Jainas Everything, they say, exists in form of the cause, even before its production It exists even after destruction in the form of another shape Nothing they say, which is not existent in any form, can come into existence Their theory of causation also is more akin to the Sānkhya than that of the Nyāya

Yoga and Supernormal Perception

According to the system of yoga there are five stages of mental activity [1] Out of them the first three i e wandering (ksipta) forgetful (mūdha) and occasionally steady (viksipta) have no bearing on the yogic powers In the fifth stage the mind reaches the highest state of supra conscious ecstasy (asamprajñāta samādhi) It is the state of pure consciousness, without the appearance of any object [2]

The fourth stage i e the conscious ecstasy (samprajñāta samādhi) is divided into eight stages

Samprajñāta Samādhi			
Vitarkānugata	Vicārānugata	Ānandānugata	Asmitānugata
Savitarka	Savicāra	Sānanda	Sasmita
Nirvitarka	Nirvicāra	Nirānanda or Ānandamātra	Asmita

(1 2) Savitarka and Nirvitarka stages are related with gross objects

(3) Savicāra Samādhi is the condition of the mind when on account of deep concentration it becomes identified with subtle objects such as atoms, tanmātrās, etc associated with the notions of time, space and causality, and qualified by many other qualities and associations, and erroneously identified with their names and concepts

1 Yoga sūtra I 5 6
2 Yoga sūtra I 17

(4) Nirvicāra samādhi is the condition of mind when through deep concentration, it becomes identified with subtle objects such as atoms, tanmātrās etc., in their pure state, divested of all the notions of time, space, and causality, and devoid of all qualifications and associations

These two stages may have for their objects, atoms, tanmātrās the Ahankāra, the buddhi and the prakrti

(5) Sānanda samādhi is the determinate state of mind when by deep concentration it becomes identified with gross sense organs, the essence of which is sattva owing to their power of manifesting object This is the view of Vācaspati Miśra But, Vijñānabhiksu holds that the sense organs are the objects of savitarka samādhi According to him, the object of sānanda samādhi is extreme bliss arising from the predominance of sattva (essence), though rajas (energy) and tamas (inertia) are not entirely suppressed

(6) Nirānanda samādhi is indeterminate state of mind when by deep concentration it becomes identified with gross sense organs. But Vijñānabhiksu holds that ānandasamādhi does not admit of two forms, viz sānanda and nirānanda

(7) Sasmita samādhi is the determinate state of mind when by deep concentration it becomes one with the Buddhi (the cause of the sense-organs) which is identified with the empirical self This is the view of Vācaspati

According to Vijñānabhiksu, the object of asmita is the consciousness transformed into the form of pure self This kind of samādhi may have for its objects either the finite self (jīvātman) or the infinite self (paramātman). According to Bhojarāja, in this stage the Buddhi which is endowed with pure sattva, rajas and tamas, being entirely suppressed, becomes the object of contemplation

(8) Asmita-samādhi is the indeterminate state of the mind when it becomes one with the Buddhi which is identified with the pure self

Vijñānabhiksu does not recognize two forms of samādhi each under Ānandānugata and Asmitānugata He recognizes the six types only.

Vācaspati Miśra comprehends all the different kinds of samprajñāta samādhi under three classes .

1 Grāhya samādhi or concentration on external objects

2 Grahana-samādhi or concentration on the sense organs

3 Grahitr-samādhi or concentration on the ego

In the different stages of samprajñāta-samādhi the yogin attains certain miraculous powers (siddhis) which strengthen his faith in the process of yoga They are achieved as the result of concentration on different objects No reason is given why these powers are attained or why particular powers are attained as the result of concentration on particular objects These are the facts of actual experience of the yogin, and they have been recorded as such

The Yoga system of Patañjali bears a striking resemblance with the process of spiritual development as depicted in the Jaina Agamas

The Jainas hold fourteen gunasthānas (steps of spiritual development) showing the gradual progress of soul The first gunasthāna is Mithyātva, which is like the first three stages of mind accepted in the yoga-system But, in this stage also, according to Jainism, certain miraculous powers of inferior type are possible The manahparyayajñāna (perception of the mind of others) is possible in the sixth stage only, which is attained by an ascetic Omniscience is achieved in the thirteenth gunasthāna when the āvarana corresponding to the inertia (tamas) and Moha corresponding to the energy (rajas) are fully destoyed The processes of the spiritual development as depicted in the yoga, Buddhism and Jaina systems is a separate subject for study We have given short comparative notes wherever necessary

The Vedānta and Supernormal Perception

The Vedānta is not particular about the supernatural powers attained through yogic practices It aims at the intuition of Brahman realized through the threefold way of the Upanisads The yogic practices are adopted only as the means for purification of mind [1]

Mahādeva Sarasvatī, the author of Tattvānusamdhāna, divides samādhi into two types of samprajñāta and asamprajñāta He defines the samprajñāta as an unbroken stream of mental functions apprehending pure consciousness (cit or Brahman) without the distinction of subject and object In this stage the mental modes are not entirely destroyed, they have Brahman or pure consciousness as their object and are transformed into it The consciousness of subject and object drops altogether, but the mental modes remain concentrated on and transformed into pure conciousness, it is the result of the utmost practice of concentration He defines asamprajñāta samādhi as the complete suppression of the effects of samprajñāta-samādhi Even the transformation of mind into the form of Brahman or pure consciousness without the medium of mental modes, are entirely destroyed

Sadānanda the author of Vedāntasāra, recognizes two kinds of samādhi, viz, Savikalpaka-samādhi and Nirvikalpaka-samādhi He defines the former as the mental mode which has Brahman or pure consciousness as its object, is transformed into the latter and where the distinction of the knower, the known and the knowledge is not destroyed In this stage there is the consciousness of identity with the pure-self through the medium of mental modes, in spite of the consciousness of quality of the subject and object He defines the latter as the mental mode which has Brahman or pure consciousness as its object, into which it is transformed and with which it is completely identified, in this stage, though there is a mental mode which

---

1 See Das Gupta, Yoga as Philosphy and Religion, Ch XIII

is transformed into Brahman or pure consciousness, there is no consciousness of the mental modes, but, only the consciousness of pure Brahman

According to Vedānta the external world is an illusion It appears as long as the reality i e pure consciousness or Brahman is not realized The yogin in the highest stage, according to the Vedānta, is totally freed from the illusion He, therefore, does not see the external world But, this is not the case with the Jainas According to them the external world is as real as the internal one It is not an illusion It does not disappear even when the perfect knowledge is attained On the contrary the yogin begins to observe it in more detail

According to Jainism the fourteenth guṇasthāna is Ayogin kevalin It is also known as the stage of Śaileśa, which means the stage when all activities, mental, vocal or physical are stopped and the person becomes like a mountain (śaila) This stage resembles the asamprajñāta samādhi of the yoga But, in that stage also, according to Jainism, the articulate knowledge does not disappear The Jainas hold that the articulate or determinate cognition does not necessarily depend upon the mental activity In perfect knowledge all things are directly perceived by the soul independent of mind

The Buddhist and Supernormal Perception

According to Dharmakīrti[1] the intuitive perception of yogin is produced by the constant meditation on ultimate truths Dharmottara explains that there are four ultimate truths

1 All is momentary (sarvam ksanikam)
2 All is void (sarvam śūnyam)
3 All is pain (sarvam duhkham)
4 Everything is like itself (sarvam svalaksanam)

By constant meditation on these four truths the yogin gradually attains a more and more distinct vision of them, and when he attains the highest stage he acquires the most distinct

1 Nyāyabindu p 20 see also tīkā by Dharmottara

vision or intuition As long as the Yogin does not reach the highest limit of distinct vision, his perception is slightly blurred as if hidden behind mica But, when he reaches the highest limit, he perceives them most distinctly, as if they were within his grasp His intuitive perception in this stage is indeterminate According to Buddhists the indeterminate perception itself is not distinct and vivid, but it acquires distinctness and vividness from its contact with the determinate perception which is its immediate antecedent

Aniruddha, the author of Abhidhammattha samgaho, describes the different levels of consciousness He divides consciousness into two stages viz , subliminal consciousness or subconsciousness below the threshold of consciousness (manodvāra), and supraliminal consciousness or consciousness above the threshold of consciousness He divides supraliminal consciousness, again, into two orders, viz , normal consciousness and supernormal consciousness Normal consciousness is called kāma citta as it is generally confined to the kāmaloka or the plane of existence in which kāma (desire) dominates Super-normal consciousness is called Mahaggata citta or sublime or exalted consciousness And this supernormal consciousness, again is subdivided into rūpa citta, which is generally found in the rūpa loka or the sphere of visible forms which are not altogether immaterial, and Arūpa citta, which is concerned with Arūpa loka or the sphere of the invisible or formless, and Lokottaracitta or transcendental consciousness which is above the three worlds, viz Kāmaloka, Rūpaloka and Arūpaloka

In order to pass from Kāmacitta to Rūpacitta severe discipline and concentration of mind are necessary A monk must regulate all physical and mental activity and concentrate his mind on a single selected object or sensation without changing the object of thought After sometime the sensuous mark or symbol is replaced by the corresponding image This concentration of the mind on a bare sensation or its image is called

preliminary concentration (parikamma-samādhi) Then by more intense concentration of the mind the image is divested of its concrete, sensuous, or imaginal form, and is converted into an abstract conceptualized image, though not completely deindividualized The concentration of the mind on this conceptualized image during the period of transition from normal consciousness to super-normal consciousness is still known as access concentration (Upacāra Samādhi) At this stage there intervenes the lowest order of supernormal consciousness known as the first Rūpa jhāna

There are five rūpa jhānas, which consist in the gradual elimination of the factors of consciousness and attainment of an intensified inward vision and on absolute equanimity or hedonic indifference

The higher stages of samādhi in the yoga system are attained by concentrating the mind on subtler and subtler objects But the higher stages of Jhāna in the Buddhist system are attained by eliminating the factors of consciousness gradually

Above the level of Rūpa citta there is the arūpa citta which is concerned with Arūpaloka or the world of the invisible or formless The Anūpaloka is entirely non-spatial And the experience of this world can never be sensuous In the highest stage of the Rūpa citta, which is attained by the gradual elimination of the factors of consciousness there is the abnormal clarity of inward vision or intuition together with hedonic indifference or equanimity Above this stage there is no longer elimination of factors of consciousness, but all consciousness of distinction or limitations There are four stages of Arūpa jhāna

When the mind transcends all these different stages of supernormal consciousness concerned with the Rūpaloka and the Arūpaloka, it attains the highest stage of supernormal consciousness which is called transcendental or supermundane consciousness (lokottara citta)

Jhāna consciousness is a mystic consciousness It is brought about by auto-suggestion It consists in intensifying or concentrating consciousness on a single object The object is first of all a percept, than an image, than a concept So far the mind is in the preparatory stage Then gradually the contents of consciousness are eliminated in the different stages of Rūpa jhāṇa till the mind at last acquires supernormal clarity of vision and hedonic indifference So long the mind is in the plane of visible forms (Rūpaloka) It is conscious of the ethereal but not of the immaterial or non spatial Then the mind comes in touch with the entirely immaterial world of the invisible or formless by gradually eliminating all consciousness of distinction and limitations The mind is, at first, concentrated on infinite space, then on infinite consciousness, then on infinite nothingness, and last of all attains the stage of complete trance or quasi unconsciousness which may be described as neither consciousness nor unconsciousness This is the highest stage of Jhāna-consciousness, but not the highest plane of consciousness When the mind completely transcends even the plane of visible or formless (Arūpa loka), it attains the stage of transcendental or super mundane consciousness (Lokottara-citta)

As to the noetic quality, Jhāna consciousness is strongly characterised by it It gives us insight into depths of truth unfathomed by the discursive intellect, it brings the mind into touch with higher and higher planes of existence The chief intellectual result of the different stages of Jhāna-consciousness is a supernormal clarity of inward vision or intuition untroubled by discursive intellection or hedonistic affection.

The Jhāna process gives the following powers .

(i) Hyper-aesthesia of vision or clairvoyance (dibbacakkhu abhinna), e g the supernormal vision of the past and the future history of a particular individual

(ii) Hyper-aesthesia of hearing or clairaudience (dibbasota)

e g supernormal hearing of sounds and voices, both human and celestial, the distant become near

(iii) Thought reading and thought transference or telepathy (cetopariyasana or para citta vinnāna)

(iv) Hypermnesia (pubbenivasanusatti) or reminiscence of the past history of former lives

According to Jainism there are three planes of supernormal consciousness The first plane known as avadhi jñāna is limited to the material objects It resembles the Rūpacitta of the Buddhist It is limited to the cognition of rūpins or material objects The second plane is known as manahparyaya jñāna, where one can know the other's mind It is subtler than the previous plane Moreover, the avadhijñāna is not necessarily connected with the spiritual aspiration It is found in the beings with right faith as well as wrong faith (mithyādrsti) The second and third planes are based on the spiritual development The second is confined to the monks only who have eliminated the third stage of Mohanīya karman (attachment) and revealed the natural virtues found in the sixth step of the spiritual ladder

But, the Jainas do not hold that the consciousness of the lower plane is eliminated in the higher plane On the contrary the knowledge of lower plane gets further development in the higher stages

In the third plane one knows the arūpin (immaterial) objects also The Jainas do not admit any order of objective appearance, in this stage All the objects material or immaterial, conscious or unconscious are apprehended simultaneously

The Jaina Theory of Direct knowledge

According to Jainism transcendental perception is produced by the self alone, it is assisted by neither sense-organs nor the mind It is a natural quality of the soul, lying inactive on

account of the karmic obscurance. It gets its manifestation according to the partial or total removal of the corresponding obscurance It is divided into the following three stages of (1) Avadhijñāna, (2) Manah paryayajñāna, (3) Kevalajñāna [1]

Umāsvāti[2] holds the above three types of knowledge as perception (pratyaksa-pramāna) in contrast to Mati and Śruta which are paroksa on account of their dependence upon the senses and the mind or scriptures Jinabhadra, Akalanka and the latter logicians have named them as pāramārthika pratyaksa in contrast to the sense cognition named as sāṁvyavahārika-pratyaksa The Sthānānga[3] classifies the above three types into Vikala (incomplete) and sakala (complete) The first two are Vikala pratyaksa while the last is sakala pratyaksa

Avadhijñāna (clairvoyance)

Avadhijñāna is the supernormal knowledge of material objects [4] It is known as avadhi because, its sphere of apprehension is limited [5] It resembles clairvoyance or clair-audience of the modern psychology But, according to Jainism all cognitions related with Avadhi are produced direct by the soul. The senses do not play any part in them

There are three characteristics which distinguish avadhi from kevala i e omniscience Firstly, it is limited in the scope of apprehension It perceives the material objects only Secondly, it is not constant. It follows attention (upayoga) The kevala is constant, and does not require any attention Thirdly, its (avadhi) area of objectivity is wider in the lower regions than in the upper ones [6]

1 Nandī Sūtra 5.
2. Tattvārtha I 11-12
3 Sthānāngasūtra 71
4 Tattvārtha I 28
5 Anuyoga Maladhārī p 1
6 Malayagiri on Nandī p 65

The types of Avadhi[1]

Avadhi is divided into two types, based upon the factors of its cause Though, the real cause of all avadhi, as in the case of other types of knowledge, is ksayopaśama, without which no cognition is possible, yet, in certain beings it is natural, just like the capacity of flying in birds Every bird, merely on account of its birth as a bird, is adept in flying Similarly, every being born in the plane of gods or hellish beings, is equipped with avadhijñāna This avadhi is called bhava pratyaya (caused by birth) This conception is based, perhaps, on the notion that abnormal knowledge is a necessary equipment for the excess of happiness as well as misery Further, the inhabitants of these kingdoms do not possess gross bodies Their bodies are fluid (Vaikreyaka), Supernormal bodies and supernormal knowledge go together

The second type of avadhi is known as ksayopaśama pratyaya, caused by the partial removal of avadhijñānāvarana This occurs in the kingdoms of men as well as animals According to Jainism an animal also can rise up to the fifth step of the spiritual progress and can observe the vows of a gṛhastha or śrāvaka We have not come across any other system giving so much concession to a being of sub human kingdom In the Purānas some animals, associated with the gods incarnate or sages, are described as having supernatural powers In the Indian legends also some birds are characterized as possessing occult knowledge and describing hidden treasures or foretelling the future calamities or personal destiny But, they are not given any philosophical importance

The capacity of bhavapratyaya avadhi is fixed according to the region where a being takes its birth For instance, the being of hellish plane cannot perceive beyond six miles Similarly, in the different stages of gods and the seven hells (narakas) the potentiality of avadhi is fixed But, this is not the case with the

1 Tattvārtha I 21-22, Nandī sūtra 7-8
Sthānānga Sūtra 71, Viśesāvaśyakabhāsya G 572.

other type It varies according to kṣayopaśama, not only in the matter of area but in certain other respects also Accordingly, the kṣayopaśama pratyaya avadhi is divided into the following six sub classes

The six varieties of Bhava pratyaya avadhi[1]

(1) Anānugamika—the avadhi which sticks to the place of its birth, which does not follow the owner if he happens to leave that particular place where avadhi was produced It is like the knowledge based on the local acquaintance and the study of environment A person can reply the querries related with his own surroundings If he happens to leave his hometown, he cannot answer any question

(2) Ānugamika—the avadhi which follows the owner even if he leaves the place of its birth It is compared with the colour of a cloth which accompanies the latter every where We can compare it with the knowledge of philosophy or other higher sciences not dependent of particular environment

(3) Hīyamana—the avadhi which covers large area at the time of its origin but shrinks gradually up to the stage of negligibility or disappears totally It is like the flame of fire spreading in dry fuel, but gradually extinguishing with the consumption of fuel

(4) Vardhamāna—the avadhi which is negligible at the time of its birth but gradually increases upto the extent of whole universe It is like the fire of match-stick thrown into a heap of dry fuel

(5) Anavasthita—the avadhi which is unsteady, increases and decreases without any system It is like the waves of ocean undergoing various forms.

(6) Avasthita—the avadhi which is steady Having once appeared, it never disappears upto the attainment of Kevalajñāna or the end of life Sometimes, it follows the next life

1 Sthānāṅga Sūtra 526, Nandī 8; Tattvārtha I. 22

also It is like the sex-organ which does not change through out the life

Two varieties of Ānugamika[1]

The ānugamika avadhi is again divided into two varieties of antagata (situated at the border) and madhyagata (situated in the middle) (1) Antagata is explained in three ways According to the first explanation it means that which is situated at the fringes of soul The avadhi is produced by a number of molecules (spardhaka) which appear like the particles of light spreading out of the window in the sun In certain beings they are numerable, in others innumerable These units consist of various powers and forms Some of them appear on the border of the soul Again a number of them occupies the front position, another operates on the back, and a third in the lower parts, while another number is associated with upper parts. Another number occupies the middle Antagata avadhi means the avadhi having only those units as occupy the border and not other parts According to another explanation it is body and not the soul that is concerned here Antagata means, situated at the border of the physical body A person sometimes can see in a particular direction only Though the soul has no parts as far as ksayopaśama is concerned, yet a person sees a particular direction only This is due to the body where the spardhakas of avadhi operate The ksayopaśama appears in various ways Its nature can be judged from the result only Avadhi for a particular direction postulates the particular ksayopaśama According to the third explanation antagata means the cognizer situated at the end of the area illuminated by the avadhi directed towards a particular direction It means that when the cognizer stands on one end of his cognitive area and not in the middle of it, then it is antagata

(2) Madhyagata also is explained in the similar three ways, taking into consideration the three factors of the border of soul, body or area respectively

1 Malayagiri on Nandī p 82

The avadhi of gods, hellish beings and Tīrthankaras is madhyagata, that of animals is antagata and that of human-beings is not fixed It varies according to ksayopaśama The avadhi of gods and hellish-beings lasts for the whole life, that of Tīrthankaras upto the attainment of kevalajñāna, that of others is uncertain

The area cognized by Avadhi[1]

The knowledge of common people is confined to the capacity of senses and the mind The area of avadhi is ascertained from the point where the soul begins to function independently The minimum and the maximum area cognised by it can be fixed by placing the sense cognition on one side and omniscience on the other Avadhi with the minimum capacity apprehends the area, as little as the dimension of a panaka[1] in the third moment of its birth [2] The maximum area cognised by avadhi is the entire universe and innumerable units of the same size beyond it According to Jaina cosmology the whole universe is measured by fourteen Rajjus, a hypothetical scale of innumerable yojanas. It is believed that the five substances of Dharma, Adharma, Jīva, pudgala and kāla are found in this area of fourteen rajjus only Beyond it there is only one substance, i e Ākāśa (space). Out of the six dravyas the pudgala is material while the other five are immaterial Avadhi can know the material objects only But, the question under discussion is the extension of space, where the object can be apprehended by the avadhi with maximum capacity Jinabhadra[3] holds that avadhi can apprehend an area as much as is constituted by innumerable worlds of the dimension of fourteen Rajjus Though practically, avadhi does not know anything beyond the universe, as there is no material to be apprehended, it is only the statement of capacity in respect of area

1 Viśeṣāveśyaka Bhāsya 585-703; Malayagiri on Nandī, p 97

2 Panaka is the shortest being of the vegetable kingdom which takes birth in the body of a huge fish stretching eight thousand miles The simile indicates the very short area as the object of minimum avadhi

3 Viśeṣāvaśyakabhāṣya G 598-607.

The four measurements of Avadhi[1]

There are four factors on which the capacity of avadhi is ascertained. They are time space, substance (dravya) and mode (bhāva or paryāya) By time and space we mean here, the material objects existing in a particular span of time or area. The two substances of space (ākāśa) and time (kāla) cannot be perceived by avadhi as they are immaterial These four factors excel one after the other in minuteness It means that avadhi cognizing a certain number of space-units cannot cognize the same number of time units It requires a higher potency to cognize them It requires still higher potency for cognizing the same quantity of substance units and still higher for modes Space is minuter than time, substance is minuter than space and modes are minuter than substance The shortest unit of time is samaya and that of space is pradeśa If the number of space units covered by a finger-tip (angula) is compared with the same number of samayas the latter would amount to innumerable utsarpinīs and avasarpinīs So with the one unit of time, there are innumerable units of space With one unit of space there are infinite (ananta) units of substance and with one unit of substance there are numerable (sankhyāta) or innumerable (asaṅkhyāta) modes

With the extension in span of time the area must extend, but there is no certainty vice versa With the extension of area the span of time may or may not increase Similarly, with the extension in space and time the substances and modes must increase but, there is no guarantee vice versa In the same way the modes must increase with the increase in substance, but it is not so, if the position is reversed

The proportional development of Avadhi in respect of Time and Space[2]

We have mentioned above the minimum and maximum area

1 Viśesavaśyaka bhāsya G 611-614

2 Ibid G 617 626

cognized by the avadhi. All other units of space fall in the middle As the area extends, time also gets its extension But, this extension is not without a proportion Jinabhadra gives the following account of it

According to Jainism samaya and pradeśa are the shortest indivisible units of time and space-respectively. But they are so minute as beyond the common appreciation They are not taken into account for general measurement Angula (finger tip) and Āvalika are the shortest units commonly applied to the measurement of space and time respectively

The avadhi cognizing an area measured by an innumerably small part of angula, would cognize the span of time measured by the correspondingly small part of āvalika The avadhi with an area of one angula will have one āvalika in respect of time This proportion continues as below

Space	Time
Hasta (1 5 feet)	Muhūrtānta (less than 48 minutes)
Gavyūti (4 miles)	Divasānta (less than 24 hours)
Yojana (8 miles)	Divasapṛthaktva (2 to 9 days)
25 Yojanas (200 miles)	Paksānkta (less than one fortnight)
Bharata ksetra	Māsānta (less than one month)
Jambūdvīpa	More than one month
Manusyaloka	One year
Rucakadvīra	2 to 9 years, according to another view one thousand years
Saṇkhyeya dvīpa-sāgara (numerable islands and oceans)	Numerable years more than one thousand
Asankhyeya dvīpa-sāgara	Innumerable years

The increase in time is not certain with the increase in area, but, with the increase in time that in space is certain

The scope of Avadhi in respect of substance[1]

We have known the area and the span of time cognized by

1 Viśesāvaśyakabhāṣya G 627-669

avadhi in its three degrees of minimum, maximum and the middle We have also known the proportional expansion of the two Now, we come to the scope of avadhi in respect of substance It has been already stated that matter (pudgala) is the only substance that can be cognized by avadhi. Its molecules are divided into the following eight classes known as varganās

1 Audārika varganā— The molecules forming the parts of gross bodies (audārika sarīra)

2 Vaikreyaka varganā—Those forming the parts of fluid body (vaikriya sarīra)

3 Āhāraka varganā— Those forming the parts of astral body (āhārakasarīra)

4 Taijasa varaganā— Those forming the parts of firy body (Taijasa sarīra)

5 Bhāsā varganā – Those constituting the parts of sound

6 Āṇaprāṇa varganā— The molecules of respiration

7 Manovarganā— The molecules of mind

8 Kārmanavarganā— Molecules of karmans

All the atoms occupying single space-units constitute one varganā All molecules occupying two space-units constitute the second varganā and so on ad infinitum This constitutes an infinite number of varganās The molecules upto a certain grade are not fit for constitution of a gross body After than there comes a number of fit molecules Again they are unfit When the number of atoms is further increased, the molecules become fit for the fluid body Further increment makes them fit for astral body This process goes on upto the karmavarganā The number of atoms increases in the higher and higher varganās but the grossness decreases Vaikreyaka varganā is finer than the audārikavarganā Āhāraka varganā is still finer Karmavarganā is the finest

1 Viśesiāvaśyakabhāsya G 631.

The solidity of matter is divided into four degree of guru (heavy) laghu (light), gurulaghu (mixed) and agurulaghu (neither of the two) The matter with the nature of falling down is known as guru as a stone That with the nature of upward movements is laghu, as fire That with side movement is gurulaghu as air, and that which is free from all these categories is agurulaghu The above division is only a rough estimate In reality there is no matter which is absolutely guru or absolutely laghu Everything possesses both the natures more or less degree Even a stone can move upwards or side-wards when thrown accordingly In the real aspect there are only two groups, that of gurulaghu and agurulaghu The first four of the above varganās are gurulaghu and the rest are agurulaghu

The scope of avadhi in respect of substance begins from the cognition of either tejovarganā or bhāsāvarganā If it starts with tejovarganā, it is more on the side of gurulaghu Then, it moves towards the apprehension of grosser objects When the gurulaghu group is fully apprehended it expands, if further purified, towards the apprehension of agurulaghu group In case it is not further purified it stops there for some time and then disappears The avadhi beginning with the cognition of bhāsāvarganā is more on the side of agurulaghu It progresses towards the cognition of finer varganās Having apprehended all the four varganās of agurulaghu group, it covers the gurulaghu group also, if further purified The following table will show how the avadhi develops in the case of substance in proportion to time and space

	Substance	Space	Time
1	Taijasa śarīra	Innumerable islands and oceans	Innumerable parts of palyopama
2	Karmana śarīra	do	do
3	Taijasa varganā	do	do
4	Bhāsāvarganā	do	do
5	Manovarganā	A numerable part of the entire universe	A numerable part of palyopama.

6	Karma varganā	A considerable part of the universe	A considerable portion of palyopama
7	do	The entire universe	A little less than palyopama

Karma varganā consists of the finest molecules. It has been shown in the sixth category The seventh category is therefore, left blank But it does not mean that the proportion of substance does not increase in it In the seventh category avadhi begins to see dhruva varganās, which are subtler than the karmavarganās An avadhi jñānin in this stage, begins, to apprehend the atoms as well Moreover, it generally turns into paramavadhi, which is necessarily followed by kevalajñāna

The object limit of Bhavapratyaya-Avadhi[1]

So far we were discussing the scope of avadhi attained as the result of extraordinary virtues, in the human and sub human kingdoms The capacity of this avadhi is not fixed It fluctuates according to the ethical status or the past virtues The scope of avadhi related to the kingdoms of hell and heaven, which is effected thereby the very birth is more or less fixed In the kingdom of hell the minimum area is four miles and the maximum eight miles In the kingdom of heaven minimum is two hundred miles and the maximum lokanādi, the central part of universe from top to the bottom with a lenght of 14 rajjus and breadth of one ra jju

Three stages of Deśavadhi, Pramāvadhi and Sarvāvadhi[2]

We have mentioned above that the scope of avadhi is not fixed It begins with an innumerable part of angula, and extends upto the entire universe As far as its capacity is concerned it can cognize an area as big as innumerable universes It extends up to the stage just preceding omniscience Keeping in view the above consideration, Akalanka divides avadhi into three stages of Deśavadhi (the avadhi related with a part), Paramā-

1 Viśesāvaśyakabhāsya G. 690 699

2. Tattvārtha Rājavārtika pp 56-57

vadhi (avadhi developed into the highest stage) and sarvāvadhi (Avadhi related with the whole) Deśāvadhi has three grades, minimum (jaghanya), maximum (utkṛsta) and the middle (ajaghanyotkrsta) The paramāvadhi also has the above three grades Sarvāvadhi is without any gradation Deśavadhi in the minimum stage perceives an infinitely small part of an angula. In the maximum stage it cognizes the entire universe All the middle stages are related with the third category Paramāvadhi in the minimum degree perceives the entire universe with an additional unit of space, that in the maximum degree perceives the space measured by innumerable universes The middle stages are related with the third category Sarvāvadhi perceives innumerable units of space in addition to those already covered by paramāvadhi Deśavadhi may undergo all the eight stages of vardhamāna, hīyamāna, avasthita, anavasthita, anugāmin, apratipātin and pratipātin Out of the eight, we have already discussed the first six Pratipātin means that which shines like a flash of lightening disappears at once, without any duration Apratipātin is the opposite of pratipātin The Paramāvadhi does not meet the stages of hīyamāna and pratipātin Sarvāvadhi meets with the four stages of avasthita, anugāmin, ananugāmin and apratipātin We have discussed above the gradations of deśāvadhi with middle capacity All these stages are found in the human kingdom The maximum limit of avadhi in the case of sub-human kingdom is innumerable islands and oceans in respect of space, innumerable years of time and a certain degree of firy substance

Paramāvadhi is possible in the human kingdom only It is attained by a person with a high degree of self-discipline Sarvāvadhi cognizes all the objects that are within the scope of avadhi It necessarily results into kevala. As a matter of fact Paramāvadhi is a variety of Deśavadhi only The categories of Deśavadhi and sarvavadhi cover the entire range of avadhi

The conception of sarvāvadhi is notfound in VBh According to Śvetāmbara tradition Paramāvadhi results into kevalajñāna.

Manahparyayajñāna (Thought-reading)

Manaḥparyaya means the modes of mind Their knowledge is called manahparyayajñāna [1] It is also called manahparyava (prākrta-Manapajjava) or manahparyāya The Digambara literature uses the last name only [2] The terms paryava and paryaya express the sense of thought reading, while paryāya means the modes of mind

The Object of Manahparyaya

There are two opinions regarding the real nature of the object of manahparyāya The Niryuktis and Tattvārtha[4] with its commentaries of Sarvārthasiddhi, Rājavārtika and Ślokavārtika propose that the subject-matter of manahparyaya is the object conceived by the mind Gommatasāra[5] adds that the object which is half-conceived or is to be conceived in future also is apprehended by Manahparyāya According to Jinabhadra[6] Manahparyāya apprehends the different modes of mind-substance The objects conceived are not cognized by it, but, later on inferred by Mati Siddhasena Ganin in his commentary on the Tattvārtha favours the latter view The Nandī[7] seems to support the former but it is interpreted in both ways by commentators [8]

It may be recalled here that Jainism proposes two types of mind (1) Physical mind (dravyamana) and psychical mind (bhāvamana) Psychical mind is a mode of soul in the state of deliberation It is immaterial like the soul and so beyond the reach of imperfect knowledge There are no two opinions in

1 Viśesāvaśvabhāsya G 810
2 Tattvārtha 1/9- Digambara tradition
3 Āvaśyaka Niryukti G 76
4. Tattvārtha Sūtra I 23
5 Gommatasāra G 438
6, Viśesāvaśyakabhāsya G 841
7 Nandī Sūtra 78
8 See Cūrni and tīkā on the above

this matter The physical mind is the material composition made of molecules known as Manovarganā The physical mind changes and takes various forms according to thought-impressions Every idea puts some mark on it Sometimes, when the feeling is intense, the impression is so deep that it is visible on the outer surface also The face of an angry person is reddened His body trembles When the feeling is not so intense, or the thought is merely of the nature of knowledge, it is not externally visible But, it cannot escape from the physical mind, which catches the impression of every idea and feeling, however, feeble it may be On the other side the physical mind is affected by the gross physical body also Heavy stomach hunger, thirst, holding up the calls of nature produce different effects on the physical mind, which further puts its impressions on the psychical mind So, the physical mind is passive as well as active

The main objection against the view that Manahparyāya perceives the objects conceived by the mind is that the objects under conception are material as well as immaterial The immaterial objects are beyond the scope of imperfect perception On this ground Jinabhadra holds that Manahparyāya does not perceive the objects conceived, but, the different modes of physical mind

In the Śvetāmbara literature none possesses the above view before Jinabhadra The Nandī[1] states, 'Manogae bhāve jānai' Its simple translation is, "It knows the objects existing in the mind " But the commentators like Jinadāsa Ganin and Malayagiri, following the footsteps of Jinabhadra, interpret, 'manogae bhāva' as the modes of mind-substance

In the Digambara tradition none has adopted this view Even the logicians like Akalanka and Vidyānanda do not favour it

The Yogasūtra of Patañjali supports[2] the view of Jinabhadra,

1 Nandī Sūtra 18 with its cūrnī and Ṭīkā

2 Yogasūtra III 19

but, on a different ground Patañjali describes the psychical powers produced by the practice of yoga Through the concentration on different objects, he says, one can have supersensuous perception of that very object In the same context he states that by concentration on the mind of other person one is able to know his mind The object conceived by that mind is not perceived, because, that is not the object of concentration

Majjhimanikāya of Suttapitaka describes certain rules of conduc to be observed by a bhikkhu if he desires some accomplishments, natural as well as supernatural Amongst the supernatural powers the cognition of all varieties of mind also is referred It also does not indicate the objects conceived by the mind as the subject matter of that cognition

Critical Examination of the views represented by Akalanka and Jinabhadra

We can analyse the above problem under the following heads ' –

1 The meaning of the term

2 The purpose or distinguishing characteristics

3 The cognition of physical mind

4 The cognition of the object conceived

(1) The term 'manahparyāya' means the modes of mind But, the mind can be physical as well as psychical So the term itself does not indicate sufficiently which aspect is meant for The terms of manahparyāya and manahparyava also can be interpreted in both ways

(2) The main purpose of manah-paryāya jñāna is, roughly speaking thought reading[1] It can not mean merely the cognition of changes produced in the mind-substance, but, that of the ideas contained in it Akalanka maintains that the function of manahparayāya is not completed unless it knows the ideas also Jinabhadra[2] confines it to the cognition of mind substance only The cognition of ideas, he says, is the result of subsequent inference

1 Tattvārtha Rajavārtika I 23

2 Viśesāvaśyakabhāsya G 814

(3) As far as the cognition of physical mind is concerned, there is no difference between the two exponents Both of them hold that physical mind is perceived by manahparyāya

It may be mentioned here that according to Mahābandha,[1] the physical mind is apprehended by the mind (Mana) of the cognizer Akalanka[2] interprets 'mana' as soul while Dhavalā interprets it as Matijñāna But, the contention of Dhavalā[3] is not right, as according to this view, Manaḥparyāya loses the credit of being a direct (pratyaksa) cognition If it depends upon Mati it must be helped by the senses or mind, and thus, must fall into the category of Indirect cognitions (paroksa). Though, an attempt is made to explain away this difficulty and it is said that Mati, in the present case, is not a producing cause, but, only a helper pointing out the location of the object of Manahparyāya, just as the cognition of cloud in perceiving the moon But, when Manahparyāya cannot perceive the contents of mind directly, it will have to depend upon the cognition of mind as a producing cause, as it is in the case of inference

(4) It is about the cognition of objects conceived that there are two opinions[4] Jinabhadra holds that it is an inference and beyond the scope of manahparyāya Akalanka holds that it is manahparyāya Now the question remains whether manahparyāya, according to Akalanka, cognizes the conceived objects directly or indirectly If it perceives directly it would perceive the immaterial objects also, which is an impossibility Akalanka says that the cognition of the conceived objects is not direct. They are congized through the perception of the physical mind Thus, Akalanka also has accepted in a way the

1 Mahābandha p 64

2 Tattvārtha Rājavārtika p 58

3 Dhavalā p. 1258

4 See-Studies in Jaina Philosophy pp 66 68
Viśesāvaśyakabhāsya G 814 821
Tattvārtharājavārtika p 58 (1 23-6 7)

inferribility of the conceived objects, but he does not recognize this as a separate cognition It can be objected that if the cognition of conceived objects is indirect, it cannot be manahparyāya, as the latter is a direct cognition (pratyaksa) Akalanka replies that indirectness and directness do not depend upon the direct or indirect apprehension of the object They depend upon the external assistance If the soul is assisted by the senses or mind the resulting cognition is indirect, otherwise, it is direct In cognition of the conceived objects the soul is not assisted by any of the senses. It is, therefore, direct Even if a thing is known through another one, the cognition is direct, provided it does not depend upon the external factor as its cause

One may say that the physical mind also is an external factor If knowledge of the conceived objects is derived through it, the latter is not direct It must be matijñāna Akalanka replies, where the mind is a producing cause the resulting cognition is mati In the present case the mind is not a producing cause but only an auxiliary When we see the moon in clouds, the clouds are not considered as producers of the cognition of the moon They are simply location Similarly, the mind substance of a person in which the conceived ideas are known is not a producing cause, it is simply a location of the object, i e the conceived ideas The inference which is a variety of mati, depends upon the senses or mind as its producing cause In the present case no external help is taken by the cognizer Thus, the cognition of the conceived ideas though indirect on the objective side, is not indirect (paroksa) on the causal side, which is the main consideration in deciding the nature of pratyaksa or paroksa

In logical period the clarity of appearance becomes the criterion of perception. If manahparyāya is a perception it must have that clarity, which is found in the direct observations only The cognition of the conceived objects cannot come into that category In that case we shall have to confine the sphere

of Manaḥparyāya to the mind-substance only Perhaps, Jinabhadra was influenced by the logical school in this regard But, Akalanka is very careful We do not find any confusion between Akalanka as a logician and Akalanka as an exponent of the canonical theories

Thus, we can see that the real difference between the two Ācāryas is not about the subject-matter but about the inclusion of the cognition of the conceived objects into manaḥparyāya

The above discussion leads to another question of fundamental importance, we have to decide whether Manahparyāya, by nature, is a direct cognition or indirect one By direct we do not mean here the subjective directness or independence from assistance of the senses, but, the objective presentation or the direct apprehension If it is a direct cognition we must confine its sphere of objectivity to the physical mind only Conceived ideas on no account, can be presented directly If it is indirect we must admit the conceived ideas as its object The question of the object being a material substance does not arise in this case We can know the soul and other immaterial substances through inference, i e indirectly

According to the Jaina theory of knowledge a direct cognition is preceded by the corresponding darśana An indistinct flash of general type is essential before plunging deep into particularity Amongst the five types of cognition śruta and manahparyāya have no corresponding darśanas The śruta is definitely indirect About Manahparyāya Jinabhadra states that it has no corresponding darśana, because, owing to its intensity of force produced by the particular ksayopaśama, it dives direct into particularity and does not pass through the stage of generality, as other cognitions do But, this explanation is not convincing Manahparyāya is not more forceful than kevala When kevala also has a corresponding darśana, there is no reason why Manahparyāya should not pass through that stage We can admit the possibility of swiftness as in the case of well-acquainted objects. But, it is not reasonable to leave that stage

altogether The absence of corresponding darśana leads us to the idea that Manahparyāya is an indirect cognition. There is no other reason which can be ascribed to this factor We think that Manahparyāya is not a perceptual but conceptual Its real function is the reading of thoughts and not the perception of mind-substance It is immaterial whether it passes through the latter stage but that is not its real purpose.

This indirectness, on the part of Manahparyāya does not interfere with in its position as pratyaksa, because, the basis of the conception of pratyaksa and paroksa, as we have already stated is not objective directness but the subjective independence from the senses and other external help

One more point that requires clarity in this connection is, how the physical mind is perceived It is beyond the reach of senses and therefore Mati and Śruta are out of the question Avadhi can know it, but, it does not necessarily, precede Manahparyāya The person having Manahparyāya may or may not possess it So, Manahparyāya is the only cognition that is left If its function is confined to the conceived objects there is no cognition to perceive the mind-substance The alternative that it can be left unperceived also is unthinkable, because, without the perception of the physical mind the conceived ideas cannot be cognized Akalanka explains away this difficulty by accepting the mind-substance also as the object of Manahparyāya in its first stage, the subsequent stage being the cognition of conceived objects One is direct, while the other is indirect but both constitute one cognition

The modern Naiyāyika may object that directness and indirectness cannot go together But, this contention appeals no more to reason when the particular cases of a cognition are examined In the visual perception direct cognition finishes with the apprehension of a particular shape and particular colour It cannot formulate the ideas of jar, cloth etc which is the result of subsequent deliberation, and therefore, indirect But, we are accustomed to mix up both the elements and the

entire conceptual cognition is designed as perception The same factor can be applied in the case of manahparyāya also As real mati is judgement (avāya) which is the third stage, and, the stages of avagraha and Īhā are also included into mati on account of their being a cause to avāya

According to Mahābandha[1] and Dhavalā[2] Manahparyāya is a cognition of another's desire (samjñā), Memory (smrti), Intellect (mati), Deliberation (cintā), Life (Jīvita), Death (marana), Gain (Lābha), Loss (Alābha), Pleasure (Sukha), Pain (Duhkha) the destruction of city (Nagaravināśa), the destruction of a district (Deśavināśa), the destruction of a province (Janapadavinaśa) etc This account makes the distinction between avadhi and manahparyāya insignificant

The cause of Manahparyāya

It has been stated before that avadhi, manahparyāya and kevala are supernatural powers attained through the spiritual progress But, avadhi is supernatural as well as natural In the case of human and sub human beings it is super-natural but in the case of heavenly and hellish beings it is natural Manahparyāya is always supernatural It is enumerated in the eight powers (labdhis) attained through yoga

The Yogasūtra[3] states that the knowledge of other's minds is obtained through concentration on them The Majjhimanikāya[4] proposes that if a bhikkhu desires to know other's mind, he should completely observe the rules of conduct (śīla), restraint from sensual pleasures (śamana), concentration (dhyāna) and cognizance (vipaśyanā) and should stay in deserted houses These practices are not particular for attaining the power of thought-reading only but, general conditions for all sorts of supernatural powers

1 Mahābandha p 64
2 Dhavalā p 1258
3 Yogasūtra III 19
4. Majjhima Nikāya

Pūjyapāda[1] accounts manahparyāya to four factors (1) Kṣayopaśama of Vīryāntarāya, (2) Ksayopaśama of manahparyāyajñānāvarana, (3) Angopānga Nama-Karman and (4) the contact with other's minds,

(1) Antarāya-karman puts obstacles in the progress of soul towards mundane as well as spiritual attainments The first four types of it are related with the obstruction of worldly gains The last is vīryāntarāya It suppresses the natural as well as super-natural powers of the soul The power of knowledge also is not free from its effect The soul cannot attain a particular knowledge unless Vīryāntarāya is subsided or otherwise removed This is why, its ksayopaśama is a common cause in every type of cognition The second cause is the ksayopaśama of the corresponding āvaraṇa, It does not require any explanation The third factor is Angopānganāmakarman It should be noticed that the physical mind plays an important role in producing Manahparyāya Its completion on the subjective as well as the objective side is the first condition for the cognition of thoughts The completion of the physical mind is the function of Nāmakarman The Angopānganāmakarman is it ssubclass particularly related with the completion of body and its parts The fourth factor is the physical mind According to Jinabhadra it is the very object of manahparyāya According to Pūjyapāda it is a helping cause the object being the conceived ideas

Manahparyāya and Avadhi[2]

It may be recalled here that Avadhi has all the material objects as its subject matter The physical mind also is included in its scope Thus, as far as the subject matter is concerned, Manahparyāya has nothing new On this basis Siddhasena, proposes the identity between Manahparyāya and Avadhi

But, it goes against the traditional division As a matter of

1 Sarvārthasiddhi Sūtra I 23

2 Tattvārtha I 16, Viśesāvaśyakabhāsya G 812-814

fact Siddhasena[1], being a logician gives prominence to the objective side His two-fold division of Pramāna follows the Buddhist tradition, which is based on the two kinds of objects The other factors are not taken into consideration In the Āgamic tradition, as has been stated before, objective consideration is not so important as the subjective

If we take into consideration the subject Avadhi and Manahparyāya differ from each other Avadhi can occur in all the four kingdoms of heaven, hell, human and subhuman Manahparyāya is possible in the kingdom of men only Among men also it is confined to samyagdrstis only, while both samyagdrstis as well as mithyādrstis can possess avadhi Manahparyāya occurs in ascetics with a high quality of character only

The Tattvārtha[2] relates the following four factors that distinguish Manahparyāya from Avadhi

(1) Viśuddhi (purity)—Manahparyāya is purer than Avadhi Avadhi also can perceive the mind-substances, but, it is not so clear as Manahparyāya Avadhi perceives them only in a general way Manahparyāya is specially meant for them Naturally the latter is more precise and deep For instance, a person knowing many things in a general way is not so deep in a particular subject as its specialist is

(2) Ksetra (area)—Avadhi begins from an innumerably small part of a finger and goes up to the whole universe or more Manahparyāya is limited to the human habitation (Mānusaksetra) only i e (two and a half islands)

(3) Visaya (object)—Avadhi has all the material objects with an amount of their modes, as its object The object of Manahparyāya is only an infiniteth part of matter (pudgala)

(4) Svāmin (Owner)—Avadhi occurs in all the four kingdoms without any dependence on spiritual virtues Manahpar-

---

1 Niścayadvātrimśikā

2 Tattvārthasūtra 1 16

yāya is possible in ascetics with a high standard of character only Amongst the fourteen stages of the spiritual development it is found only in seven stages i e from sixth to twelveth In those stages also there are two kinds of aspirants Some aspirants, advance in their spiritual journey by destroying the obstructing karmans Their path is known as ksapakaśreni, others do not destroy the obstructing karmans, but bring them to the state of subsidence This path is known as Upaśama-śreni The aspirant with Upaśamaśrenī cannot go beyond the eleventh stage His progress is stopped at that stage when the subsided karmic matter is disturbed and comes up on the surface Consequently, the aspirant falls down Manahparyāya is not possible in the condition of retrogression It occurs in the ascending state only Though the higher grade of Avadhi also requires a certain degree of character, vet, avadhi as general is not so dependent

The Nandī and Manahparyāya darśana

We have already stated that Manahparyāya has no corresponding darśana But, the Nandī attributes to it both the functions of knowing (jānai) as well as perceiving (pāsai) It seems a contradiction to the above proposal This difficulty is explained several ways According to the first explanation the two functions are related not with manahparyāya, but the person having it The Nandī means only that the cognizer apprehends first, the mind substance and then thinks over it The second function is related with the mind and can be placed in the second type of darśana i e acaksurdarśana In the case of Śrutajñāna also, it is held that the cognizer conceives certain ideas through śruta jñāna and then deliberates on them This deliberation is acaksurdarśana

The only possible objection to this view, is that acaksurdarśana is classed as mediate (paroksa) cognition It is possible in the case of distant objects only, which are beyond perception and known through scriptures, as the golden mountain etc

1. Nandī Sūtra 18 with its cūrnī and Tīkā

But, where the object is directly cognized, as in the case of manahparyāya, no such darśana is possible But, this objection has no ground, as there is nothing which can prevent the possibility of acaksurdarśana in case of the objects directly perceived One can think over a jar which is directly perceived, and have a mental perception The Jainas do not believe in the Buddhist epistemological division of objects, holding certain objects as merely perceptible while others as inferrible In the logical period they have supported the theory of Pramānasamplava (convergence of the sources of knowledge) Even the existence of perceived fire on the hill-top they say, can be further examined through inference

One more point of minor significance, that can be raised in this respect is, whether the cognition of a person with manahparyāya is direct or indirect The position of the Jainas in this respect is very clear When the object is cognized by manahparyāya it is direct or pratyaksa and when it is cognized through acaksurdarśana it is indirect or paroksa

According to another opinion a person with manahparyāya possesses avadhi also So, the function of knowing (jānai) and perceiving (pāsai) as related in the Nandī, are performed by Manahparyāya and avadhi respectively This view is inconsistent with the Bhagavatī, which holds that a person with Manahparyāya may or may not possess avadhi But, the above difficulty can be explained if the statement of the Bhagavatī is given a bit more consideration The Bhagavatī is related with jñāna only It does not say anything about darśana It does not propose that the coexistence of avadhi-darśana and Manahparyāyajñāna also is merely a probability Moreover, it can be held that in the stage of darśana there is no difference between avadhi and manahparyāya In that stage they have a cognition of general type, which develops into avadhi in one case and manahparyāya in the other That stage is termed as avadhi in a general way, on account of its being an all inclusiveness We cannot say that avadhi-darśana

precedes Avadhijñāna only, and not manahparyāya jñāna But it has no claim to be called as manahparyāyadarśana; because that distinction comes in the later stage

According to Akalanka[1] manahparyāya has three stages—(1) Darśana, (2) Cognition of the mind substance and (3) cognition of the conceived objects In the case of Śruta also we have three stages, viz (i) Darśana, (ii) Matijñāna and (3) Śrutajñāna Both Śruta and Manahparyāya rely on the darśana occurring in the first stage Although they are mediated by Mati and avadhi respectively, yet, their field begins with the first stage According to Jinabhadra there are only two stages

According to another explanation the two functions of 'Jānai' and 'Pāsai' are related with the person who possesses both avadhi as well as Manahparyāya

Jinabhadra[2] says that 'Pāsai' in the present case does not refer to darśana, but to a clear and distinct knowledge known as 'paśyattā'

Two Types of Manahparyāya

Manahparyāya is divided into two types of Ṛjumati and Vipulamati The difference between the two is not that of quality but that of degree Vipulamati apprehends[3] the objects more minutely than Ṛjumati The Tattvārtha mentions two points to express the difference between the two Firstly, Vipulamati is purer than Ṛjumati Secondly, it is infallible while the latter is subject to fall or disappearance

We have mentioned before the fourteen ethical steps which a soul aspires for attaining liberation At the end of the sevneth step the aspirant adopts either of the two paths In the path of Upaśamaśreṇī the karmic matter is not destroyed

---

1 Tattvārthavārtika G 162 170

2 Viśesāvaśyakabhāsya G 814-820

3 Tattvārtha I 24 25

but remains subsided, ready to rise at any disturbance The aspirant adopting this path does not go beyond the eleventh step, where he falls down and reverts to a lower position He may try again and reach the goal by adopting the other path, but as long as he is in Upaśamaśreṇī the fall is inevitable The other path is known as Ksapakaśreṇī The aspirant adopting this path does not fall and rises gradually till the attainment of kaivalya In this path the karmic matter does not stay in reserve It is totally destroyed, leaving no chance of rising again [1]

Rjumati, generally, occurs in the aspirant with Upaśamaśreṇī Owing to the existence of karmic matter in reserve his knowledge is not so pure as it is in the case of ksapakaśreṇī Secondly, it is subject to disappearance when the aspirant falls down Vipulamati is attained by the aspirant with ksapakaśreṇī, who destroys the obscuring karmic matter totally Naturally, his cognition is purer and infallible

Jinabhadra[2] holds that Rjumati and Vipulamati differ from each other in respect of subject-matter also. Rjumati apprehends an object in its simple form Vipulamati cognizes the same with more particulars For instance, in apprehension of a mind engaged in the conception of jar, Rjumati will grasp only the gross changes in the mind-substance, enabling the knower to infer the jar in a general way, while Vipulamati will apprehend the minute changes also, whereby the cognizer can infer also the particulars He can make out the colour, size stuff and other particulars of the object under conception

Siddhasena Ganin[3] also supports the above view The same thing, he says, which is grasped by Rjumati in a general way, is apprehended by Vipulamati with more particulars

1 Tattvārtha Rājavārtika See I 25

2 Viśesāvaśyaka bhāsya G

3 Tattvārthabhāṣya Ṭīkā, Sūtra I 25, p 101-2

Mahābandha[1] explains the difference in another way It holds that Rjumati cognizes the objects which have come into mind distinctly The objects that are half conceived or to be conceived in future are not apprehended by it While Vipulamati apprehends all of them

According to Akalanka[1] Rju means formed (nirvartita) by the knowledge of the object lying in others' mind or simple He incorporates the view of Mahābandha by the first condition and that of Niryukti by the second Rjumati is fomed by the cognition of the object lying in others mind This object has three types of mind, speech or physical activity A person conceives an object distinctly in his mind utters a speech in clear tone or moves his body with some specific purpose, but forgets it in the course of time He cannot recall them to his mind Rjumati knows those objects or acts and can say that such and such object was conceived, spoken or expressed in some physical act Thus Rjumati apprehends the desire, memory, anxiety about life or death, pleasure, pain etc existing in others mind But, the contents must be clearly formed in the mind, speech or body as the case may be Vipulamati does not wait for clear formation of the concepts It is so sharp that it apprehends the concepts which are not fully formed or are yet to be formed Moreover, it apprehends them more minutely

It should be observed here that the text of Mahābandha is read as "Vattimānānam" (Sk vyaktamanasam) as well as 'Vattamānānam' (Sk vartamānānām) Akalanka follows the first reading and interprets it as the persons who have formed the idea clearly The second reading means the object which is already present in the mind According to this interpretation Rjumati does not apprehend the objects which have slipped from memory or would be coming to mind in future

In the terms of modern psychology we can say that Rjumati apprehends the conscious mind only. Vipulamatī is competent to apprehend the subconscious and unconscious minds also

1 Tattvārtha Rājavartika p 58

Kevalajñāna (Omniscience)

The fifth type of cognition is known as kevalajñāna It is attained when the obscuring karmic veil is totally removed It knows all the objects in their entirety with all qualities and modes It is the stage of omniscience, the perfect knowledge

The Meaning of Kevala

In Sānkhya-system the term kevala is applied to Purusa dissociated from Prakrti [1] Kaivalya is the state of liberation free from the bondage of world, where all the three types of pain are totally removed Where the three gunas of prakrti revert to their original source, i e prakrti and leave purusa in its purity According to the yoga-system[2] kaivalya means the state of equilibrium where the mind is free from wandering The Vedānta holds Kaivalya as unity with Absolute Brahman According to the above mentioned systems kaivalya has nothing to do with omniscience which is an independent supernatural power They do not regard omniscience as an essential pre-requisite of salvation, An aspirant may or may not reach the stage of omniscience before attaining the final goal

In the Buddhist literature[3] the term kevala has been used in two senses It means oneness as well as perfectness Kevalin is described as one who is perfect or fully accomplished Suttanipāta Atthakathā relates kevalins as having all the virtues (savvaguna), fully accomplished (paripunna) all powerful (savvayoga) and free from worldly dispositions (visamyutta) It is an epithet of Arhat or Buddha often accompanied by Mahesi But, in Buddhist literature also the term 'kevalin' does not express a man with knowledge of all the objects past, present and the future

---

1 Sānkhyakārikā 17

2 Yogasūtra IV 34

3 Samyuttanikāya A 153

In the Jaina literature the term kevala, whether single or with 'jñāna' is applied to perfect knowledge The last type of knowledge is called kevala, firstly, because, it exists alone It does not coexist with any other type of cognition Secondly, according to Yaśovijaya[1] the first four types of cognition are produced by the corresponding kṣayopaśama as well as the rise of kevalajñānāvaraṇa The soul unassisted by the karmic matter is not competent to produce them But, the kevala is produced by the soul alone [2] We may assign this reason also to its designation as kevala If the kevala is taken in the second sense, i e perfect, then kevalajñāna means perfect knowledge

Definition

Āvaśyakaniryukti defines kevala as the means of knowing all substances with their qualities modes and states It is infinite, eternal, imperishable and without gradation The Bhāṣya elaborates the above view as follows —All substances undergo the modes (paryāyas) of origination and destruction etc These modes can be classified into three types, viz (1) produced by the external factors, (2) natural and (3) mixed i e produced pratially by the external cause and partially natural The nature of all these modes is known by kevalajñāna It dawns when the obscuring matter is totally destroyed It is infinite, because it has infinite modes as its object It is eternal, because it functions incessantly The other types of cognition do not illumine the objects constantly They do so, only when it is desired and the attention is paid In the case of kevala the attention is permanent It is not recurrent. All the objects are always under-cognition. Further, kevala is imperishable Once appeared it never vanishes It has one degree only There is no gradation in it, because, it appears when the soul is completely purified It is the state of perfection Degrees are possible in imperfect state only.

1 Viśeṣāvaśyakab Bhasya G 823
2 Ibid

The Problem of Omniscience

It has been stated above that kevalajñāna is infinite It knows all the objects with their states and modes entirely. This brings us to the question of omniscience Indian philosophers hold different opinions regarding it

The system of Cārvāka totally denies the existence of extraordinary cognition It does not believe in any supersensual or spiritual knowledge, nothing to say of omniscience The Sūtrakrtānga mentions another system known as Ajñānavādin, which resembles modern scientist It does believe in supernormal cognition, but asserts that its scope is limited There is no cognition with unlimited area One cannot know all the objects of past, present and the future The capacity of knowledge is naturally limited.

The Mīmāmsā system is very particular about the supreme authority of the Veda In accepting the existence of omniscience also it it cautious that the Vedic authority is not violated According to Śabara, only through the Veda can know objects that are past, present, future, minute, obstructed or distant No sense organs can approach them Kumārila says, "We do not aim at the refutation of omniscience We only mean, that it is not possible without the knowledge of the Veda If the existence of an omniscient is proposed on the basis of all the six sources of knowledge, there can be no objection But, when it is held as effected by one source only it is not probable. It is like the apprehension of all the properties of smell, taste etc by the organ of sight " We can sum up the Mīmāmsā conception as follows —

1 As far as the meaning of omniscience is concerned the Mīmāmsā does not differ from the Jaina Both of them agree that omniscience (sarvajñatva) means the cognition of entire universe

---

1 Śabarabhāsya Sū 1 1 2.

2 Ślokavārtika 1. 110-12.

2 According to the Jaina an omniscient knows all the objects simultaneously in the same cognition The Mīmāṁsā holds that certain things like virtue (dharma), vice (adharma) etc are the exclusive field of the Vedas They cannot be known by any other source Regarding other things also the Mīmāmsā holds that all the objects cannot be known through the same source of knowledge

3 According to Jainism the knowledge of an omniscient is perceptual and purely spiritual The Mīmāmsā holds that it is indirect based on the authority of the Veda The Omniscient of the Mīmāmsā, is just like the śrutakevalin of Jainas

The Buddhist, like Jaina, believes in the direct knowledge of Dharma etc for which the Mīmāmsā depended solely upon the Veda It is not irrelevant if we state here briefly the underlying idea of the two notions of omniscience as direct knowledge and that as indirect knowledge The exponents of these views intended to establish the authority of their respective canons The Mīmāmsā held them eternal, not composed by any body, the systems of Buddhism and Jainism held them as composed by an omniscient and faultless person Naturally, the Mīmāmsaka could not rely on any person, human or superhuman for the validity of the Veda He attributed the validity to the Vedic text itself and gave it with supreme authority The Buddhist and Jainas held their scriptures as composed by competent persons There are two conditions of this competency The person should have complete knowledge and he should be faultless The Buddhist meant by complete knowledge the knowledge of virtues and vices, or the things that are desirable or undesirable Dharmakīrti says that it does not matter whether a person does or does not apprehend all the objects What matters is that he should know the relevent things No purpose is served by knowing the number of insects

The Jainas on the other hand contend that it is difficult to make a distinction between relevent and irrelevent thing All the objects of world are so interconnected that the knowledge

of one is incomplete without knowing all Nothing can be known completely until and unless all things are known So, Sarvajña, according to Jainism, means one who knows all the things completely

According to the Nyāya and Vaiśesika systems there are two types of omniscience. The omniscience of God is eternal It is neither produced nor destroyed The omniscience of yogin is a kind of supernatural power obtained through yogic practices But, unlike the Jaina, this power is not the manifestation of a natural property of the soul, but an acquired embelishment, which vanishes after a certain period According to Jainism the omniscience is an essential prerequisite of liberation No soul can aspire to the state of salvation without obtaining it But this is not the case with the Nyaya Vaiśesik systems According to them the way to liberation is independent of omniscience All the yogins do not necessarily obtain that power before attaining liberation In the state of liberation also, they hold, cognition is totally absent On the other hand the Jainas propose that all the liberated souls are omniscient They are always with perfect knowledge

According to the Sānkhya Yoga and Vedānta systems also Kaivalya and Sarvajñatva are two different things Kaivalya as has been stated above is the state of liberation, where the cognition of worldly things does not remain Sarvajñatva is a lower stage where the soul and matter are not absolutely separated from each other According to the Sānkhya knowledge is a function of Buddhi, which is an evolute of prakrti The question of omniscience, therefore, has no concern with purusa When the Buddhi obtains purity by removing the dirt of tamas and rajas, and the property of pure sattva is fully manifested, the aspirant attains the highest state of Vaśīkārasamjñā, the state of complete dispassionateness or perfect self-control, only then the omniscience is obtained Like, Nyāya-Vaiśesik the Sānkhya also holds this power as perishable and unessential for liberation The state of Vaśīkārasamjñā can be compared with the state of Vītarāga as held by the Jainas.

The Sānkhya does not believe in the existence of God But, the yoga system accepts his existence Though God in the yoga system also is not a creator as it is in the Nyāya, yet he possesses all the virtues that are the ideal of an aspirant He is held as omniscient also But it is to be decided whether the omniscience ascribed to God is a quality of buddhi or that extraordinary Purusa (Purusaviśesa) himself In the latter case it cannot be conceptual

According to the Vedānta Avidyā contains two powers, i e the power of obscurance (Āvaranaśakti) and the power of projection (Viksepaśakti) Avidyā with the second power is recognised as māyā which is the condition of God The Absolute Brahman is neither omniscient nor ignorant It is pure intelligence The second stage is that of God He is Brahman conditioned by Māyā He is omniscient, as Māyā in his case, is without the power of obscurance Thus, it will be seen, that according to the Vedānta also omniscience is not a state of the pure soul Another type of omniscience, held by the Vedānta is related with yogins It is perishable and not essential to liberation

Two types of omniscience

We can see from the above discussion that according to Nyāya and Vedānta there are two types of omniscience The first type is related with God while the second type is found in the yogin The first is eternal while the second is the result of yogic practices One is natural while the other is acquired One is permanent while the other perishable.

The omniscience of God, more or less, is an ethical hypothesis Those, who have admitted God as creator and controller of the universe, could not assign him that function, without the attribute of omniscience No control is possible without knowing the subjects under control The second necessity of admitting God as omniscient arose from the desire to attribute validity to the Vedas on the basis of their being created by God Those who did not believe in the existence of God had to

propose the omniscience of a human being in order to establish the authority of their scriptures The reliability of a statement can be proved on two tests, either its contents are proved by logic or its author has perfect knowledge of the subject concerned and is free from any vice which may induce him to speak a lie The first test was rather hard It could not be applied to many objects which could be neither proved nor disproved on the basis of logic Ethical problems also were beyond its scope Consequently, the second test was adopted Every system tried to establish the omniscience of their first preacher to whom the authority of their scriptures goes

The Mīmāṃsā system established the validity of the Veda not on the basis of its being created by an omniscient being but on the basis of its being an eternal knowledge

The Arguments for omniscience

The existence of omniscience is proved on the following grounds

(1) Whatever has gradation must have two limits, as it is in the case of dimension The lower limit of dimension is found in the atom while the upper in space (ākāśa) Similarly, knowledge also is a graded phenomenon Some people possess it more than the other. The lower limit of knowledge is accepted in the kingdom of nigoda It develops gradually in the plane of other animals having one, two, three, four or all the five senses With the possession of mind it gets further development The upper limit is fixed when everything is known There is no reason in fixing it any where in the middle, arbitrarily Perfect knowledge means, where nothing is left to be known

The above argument was originally proposed by Yogabhāsya and adopted with slight adjustments by nearly all the systems in support of their own conception [1]

1 Yogabhāsya 1.25, Tattva Vai 1 25, Tattvasaṁgraha Pañjikā K 3160

The Mīmāṁsaka argues that the existence of gradation does not necessarily prove a particular stage The span of gradation may be shorter or longer according to the capacity of the agent or other circumstances The upper limit of knowledge can be fixed according to the maximum capacity of the sense organs A human being can perceive an object from a distance of one furlong or so, and an eagle can do so from two or three miles But, this does not mean that one can see the whole universe, sitting at one place After all the capacity of the senses is limited

Yaśovijaya[1] replies that the argument stated above holds good in the case of sense-perception only But, the sphere of knowledge is far wider than sense perception If the existence of yogic perception is accepted, we shall have to go beyond the senses In that case the only limit that can be fixed is, where nothing remains to be known

Moreover, knowledge with Jainism, as we have stated above, is not an acquired phenomenon It is a natural characteristic of the soul That characteristic does not function fully as long as it is obstructed by the karmic matter As soon as the obstacle disappears, there is no reason why the soul should not regain the natural characteristic The Jaina, as well as Buddhist logicians have compared the karmic matter with the impurity mixed with gold The gold, fresh from the mine, is always mixed with foreign matter, which is gradually separated through the process of purification Similarly, every soul, in this world, is mixed with karmic matter That matter is sometimes thick and sometimes thin The old matter flows out while the new one flows in These phenomenal variations prove the possibility of a stage when the foreign matter is totally washed away In that state there is no more obstruction Consequently, the natural characteristic of omniscience is fully revealed Jaina ethics proposes samvara and nirjarā as the process of

1 Jñānabindu p 19

achieving total freedom from the karmic matter Samvara stops the new inflow while nirjarā exterminates the same in store

The Path leading to Kevalajñāna

Kevalajñāna, as we have stated above, is the state of perfection According to Jainism it means the state of omniscience while other systems hold different views about it But, they are unanimous in one respect, viz, that it is the highest stage of ethical attainment They also agree except the Nyāya and Vaiśesika systems, that it is knowledge of the highest truth The conception of highest truth is different with every system According to the realist school of buddhists it is the fourfold noble truth According to Yogācāra it is Ālayavijñāna and according to Mādhyamika it is void (śūnya) Perfect knowledge to these systems, is the realization of truth as held in their respective views The Vedānta holds *Brahman* as the highest truth Consequently, it holds the knowledge of Brahman as the perfect knowledge The Sānkhya maintains that the realization of distinction between prakrti and purusa is the perfect knowledge According to Jainism the highest truth is the relative existence of every object All objects of the world are so interrelated that perfect knowledge of one is impossible without knowing all This factor is further supported by the canonical maxim, as he knows all who knows one, who knows all, he knows one Thus, the comprehensive view of the relative existence is impossible without knowing all things This led to the conception of omniscience as the highest knowledge

Nearly, all the systems, except Nyāya Vaiśesika and Mīmāmsā, hold discursive knowledge as the cognition of falsity or half-truth According to Jainism, all types of knowledge except kevala have only a partial view of an object. The conception produced by them presents the truth in a part only It is kevala that can realize the truth completely Thus, according to Jainism, omniscience is both, it is knowledge of the entire universe as well as the knowledge of reality, According to other systems the knowledge of reality is something above the knowledge of

universe A person striving for the knowledge of reality may or may not possess the knowledge of the universe, which is as discursive as lower types of knowledge One has to rise above the stage of omniscience for attaining liberation But, the path leading to omniscience i e the knowledge of universe and that leading to the knowledge of reality is roughly the same in all systems The person who obtains universal knowledge is not far from perfect knowledge, which he must attain in the same life Generally, the Indian systems are not particular in describing the way to omniscience but to the knowledge of reality or perfection The omniscience is gained by the way in the journey of spiritual progress

Omniscience and Buddhism

According to Buddhism[1], the knowledge of ultimate truth is attained through constant contemplation on the four noble truths When contemplation reaches the highest and most perfect stage, the aspirant has a most distinct vision, of these truths It is perceptual and not conceptual Dharmakīrti holds that good and bad qualities of mind can be increased infinitely through practice Knowledge also is a quality of the mind as compassion, nonattachment etc So, it can be developed to the degree of perception Omniscience is the development of prajñā which is a quality of mind Śānta Raksita maintains that knowledge (prajñā) means the cognition of dharmas It is incomplete as long as even a single dharma remains unknown It gets perfection when all the dharmas are known [2]

Dharmakīrti's view is challenged by the Mīmāmsaka on two issues firstly, he says, that the practice in a particular act may increase the capacity of the doer, but it is possible within a limit only A person practising in long jump may increase his capacity by a few feet or yards But, however high his skill and practice may be, he cannot jump over miles toge-

1 Nyāyabindu I 11

2 Pramāna Vārtika I 132 see also Tattvasaṁgraha K. 3441-43, Kandalī 196, Sanmati tīka p 60

ther His jumping capacity must remain within a narrow limit Secondly, conceptual and perceptual cognitions are totally different from each other Perception is very clear and distinct, conception is not In the stage of meditation the knowledge of a person is conceptual, It cannot be transformed into perception even after a long and hard practice He cites the example that water and fire are opposite to each other, water may imbibe a certain degree of heat but, on no account it can be transformed into fire

Dharmakīrti replies that the examples of long jump and water cannot be applied to the present case In the case of long jump the person has to start from the very beginning in every new attempt A considerable part of the new effort is exhausted in preserving the old capacity from diminution It does not necessarily add something to the already acquired capacity With the fall of physical powers the rate of diminution is so high that it becomes impossible even to keep up the old capacity, nothing to say of progress This is not the case with knowledge One need not worry about it in respect of the state already reached The aspirant climbs higher and higher with every new effort There is no possibility of going down if he is a bit careful Even death does not hamper his progress Thus, when the progress is certain and there is no obstruction or any other cause to stop progress in the way, there is no reason why the aspirant should not attain the highest stage, where nothing is left to be known

Moreover, the capacity of jumping is adventitious It is not natural with the body or the soul The body acquires it when certain attempt is made and loses it the very next moment Consequently, it cannot go beyond a limit An acquired phenomenon is always limited The case of knowledge is quite different It is a natural characteristic of mind The example of water also suffers from the same defect The heat generated in water is not natural It is acquired Moreover, the water is consumed up by the intensity of heat So, there is no chance of its being transformed into fire But, in the case of conceptual

knowledge becoming perceptual the above difficulties do not arise Śānta Raksita says that the constant meditation of the face of one's beloved makes the latter appear as if present He makes a general rule that whatever is meditated upon, whether existent or non-existent must appear distinctly when the meditation comes to the stage of perfection

The Jaina does not agree with the Buddhist in that meditation can lead to a perceptual knowledge The appearance of face the beloved is only an illusion The knowledge of an omniscient cannot be placed in the same category On the contrary it is the highest truth Moreover nobody can meditate upon many things at a time The meditation on four noble truths cannot turn into the knowledge of entire universe which is quite different from the former But, it does not mean that the Jainas hold meditation as useless They also hold it highly useful for the destruction of karmans and thereby worldly bondage It is an important member of the six varieties of internal penance (ābhyantaralapa), which is essential for soul-purification The only point of disagreement is that the conceptual knowledge cannot turn into perceptual one The two are absolutely different from each other

The position of Omniscient in the Buddhist Ethics

The Buddhism holds ten stages (bhūmis) through which a Bodhisattva (Buddha designate) passes before reaching his goal There are ten pāramitas (perfections) corresponding to ten bhūmis Originally there were six bhūmis and six pāramitas, but, the Mahāyāna added four more, which are particular to Bodhisattva only

It should be mentioned here that, according to Buddhism, there are three varieties of aspirants, viz Śrāvakas, Pratyekabuddhas and Bodhisattvas The Śrāvakas attain salvation through learning the path of liberation from others Pratyekabuddhas realize the truth by practising penance and meditation in seclusion These two types of aspirants attain Nirvāna (liberation) in the sixth stage and do

not go beyond. The person who attains prajñāpāramitā, realizes the noble truths and destroys the bondage He is known as Arhat An Arhat need not be an omniscient His efforts are confined to the salvation of his own self He does not care for others Bodhisattva is the compassion—incarnate He strives for happiness and salvation of others more than his own Upto the sixth stage his journey is common with others But, after that he acquires some powers which are helpful in preaching and converting others to his faith

In the seventh stage, known as Dūraṅgama, a bodhisattva acquires great wisdom in the choice of expedients for helping others He understands that all the Buddhas are identical in their spiritual cosmic body He participates in the infinite attributes of Buddhas, and sees their multifarious physical bodies He discerns the thoughts and feelings of others He has conquerred all the passions and sins and is free from them His thoughts, words and deeds are pure, and he is in possession of all the factors of Enlightenment He works without effort or ulterior motive He transcends the lower wisdom of the Hīnayāna He attains the liberation, but does not come to realize personal nirvāna He enters the great ocean of Buddha-knowledge He is free from the four viparyāsas

The eighth stage is called Acalā A bodhisattva now acquires the ksanti called anautpattika-dharma ksanti He is not contaminated by any actions The Buddhas initiate him into infinite knowledge, otherwise he would enter into nirvāna, instead of persevering in his efforts to gain bodhi for the good of all He understands the process of the evolution and involution of the universe He knows the exact number of atoms in the different elements, of which the universe is composed He assumes different bodies and shows them to the people as he thinks fit He acquires the ten powers (vaśitas) In this bhūmi a bodhisattva pervades the whole world with the feeling of friendliness.

The ninth stage is Sādhumatī A bodhisattva now, knows all phenomena and principles truly and certainly, whether they

are mundane or supermundane, conceivable or inconceivable, compounded or uncompounded He knows everything about the minds and hearts of men and about meritorious and demeritorious actions He becomes a great teacher and acquires the four pratisaṁvids (accurate understanding of the particulars of everything) He is protected by the dhāraṇis (protective spells)

The tenth stage is Dharmameghā In this stage the bodhisattva acquires a glorious body, emits some rays which destroy the pain and misery of all living beings He obtains the ten deliverances of a Bodhisattva

The above account of the four stages, particular to a Bodhisattva, shows that the knowledge of universe has no relation with salvation Prajñā or the transcendental knowledge is attained in the sixth stage, which means the knowledge of four noble truths In the succeeding four stages a bodhisattva tries to achieve those embelishments as are helpful in propagation of his mission The metaphysics, logic and all other types of philosophical knowledge are, according to buddhism, mere equipments of a preacher They are not essential to the progress of the soul In other words they are a social utility The person who is interested in his personal uplift does not require them This factor brings into light a remarkable point related with the history of omniscience It shows clearly that the conception of an omniscient came as a social necessity The compassion and mercy attached to God in Vedic systems were attributed to the Bodhisattva in Buddhism But, that mercy can be effectual only if the person having it, is gifted with necessary power and knowledge, with which he can convince others and make them believe his own gospel

The seventh perfection according to Buddhism, is Upāya-Kauśālya Pāramitā, also given as Upāya-Pāramitā It is explained as skilfulness or wisdom in the choice and adoption of the means or expedients for converting others or helping them The practice of this pāramitā involves the practice of all

virtues that a preacher requires Such a preacher needs three other things for complete success in his mission These are. (1) The sangrahavastus (means or items of sympathy or conversion), (2) The pratisaṁvids (understanding of all things) and (3) Dharanis (protective spells) He is immune to danger and diserase

The omniscience is included in four pratisaṁvids; which the bodhisattva attains gradually as he rises in the higher stages In the ninth, i e Sadhumatī they are complete We can hold it as the stage of omniscience

The acceptance of omniscience in the case of Buddha raises one problem The Buddhist regards all the conceptual knowledge as the result of passions or avidyā When Buddha is free from avidvā he can no more have conceptual knowledge or the acts of preaching etc This problem was solved by the conception of Anābhogacaryā, meaning that the Buddha does not desire to know or do anything His acts for the salvation of beings are performed automatically Even his sermons come out without any preconception Regarding conceptual knowledge also Śānta Raksita holds that the teaching of past and future events is done only by yogins, who are not pure Tathāgata does not possess the discursive knowledge, however, superior it may be He is in a constant trance and is entirely free from avidyā But the old scriptures of Buddhism do not propose any such category of yogins except Bodhisattva, who possesses the knowledge of entire universe Of course, in Abhidharma-kosa and Vinayapitaka some supernatural powers are attributed to other aspirants also, but the knowledge of entire universe is confined to Buddha only The conception of Anabhogacaryā bears striking resemblence with the Digambara conception of Tirthankaras speaking automatically without any preconceived plan

Thus, according to Buddhism there are two types of trans-endental knowledge, viz prajñā and bodhi Prajñā is the nowledge of four noble-truths, attained through concentration

on them, at the destruction of Kleśāvaraṇa and Jñeyāvaraṇa. Bodhi is the knowledge of entire universe, which helps Buddha in his preaching Prajñā is perceptual and inarticulate Bodhi is articulate Though, these terms are generally confused and sometimes applied in one and the same sense, yet they can be distinguished in the above way

The souls, which attain prajñā enter into nirvāna which is the state of cessation of all the psychic phenomena the series of which is known as soul It is interpreted as total extinction of the discursive knowledge, dissolution in Ālayavijñāna or Śūnya by the different buddhist tenets Bodhisattva does not enter into Nirvāṇa till he is not able to liberate all the souls from bondage

The conception of bodhisattva can be compared with the Jaina conception of Tīrthankaras A Tīrthankara also is attributed with many supernatural embellishments which are not found in ordinary Arhats They are, in Jainism also, meant for increasing the influence of a Tīrthankara who establishes a new order for salvation of others But, as far as knowledge is concerned, there is no difference between an ordinary Arhat and a Tīrthankara Further, a Tīrthankara does not wait for the salvation of all beings, as bodhisattva of the buddhist does Tīrthankara also enters into nirvāna with the expiry of of his current life as other Arhats do. In the stage of Nirvāṇa or Mokṣa all of them enjoy equal status The soul does not cease to exist in it but continues with its knowledge of the universe As far as kevalajñāna is concerned the ordinary Arhats, Tīrthankaras and Siddhas (the liberated souls) do not hold any difference, which is not the case with Buddhists According to them Bodhisattva is superior to all others in respect of knowledge As a matter of fact according to Buddhism, omniscience is not natural It is a quality attained through practice Bodhisattva attains it through long practice of innumerable lives It is not a necessary result of the destruction of passions According to Jainism it is a necessary result

Śāntarakṣita explains the knowledge of all the three times as follows All the objects of past and future are related with the present The past object is directly or indirectly the cause of the present Similarly, the future object is the effect of the present A yogin, who knows the present perfectly, understands its cause and the effect also Thus, he knows all the objects of past and future This idea can be compared with the Jaina maxim, 'he knows all, who knows one ' But, the above description shows that the knowledge of past and future is derived from perception of the present It is not direct On the other hand the Jaina holds that the knowledge of a sarvajña is perceptual or direct in all the three times He does not infer the past or future from the present, but, perceives all in the three tenses directly

Kaivalya and Advaita-Vedānta

According to Advaita-Vedānta[1] also the knowledge of Universe and the knowledge of reality i e Brahman are two different things The knowledge of Universe is an attribute of Īśvara (God) Brahman according to the Vedānta, is pure consciousness When the some is conditioned by Māyā, it is known as Īśvara Now, the Māyā has two powers of obscurance and projection It is known as avidyā where both powers are in operation as in the case of ordinary souls In the case of Īśvara where Māyā is in its pure substance, the first power does not operate Accordingly the knowledge of God is not obscured and he knows the entire universe The second power of Māyā helps him in the creation of universe, which is his own projection He creates it, retains it and destroys it Māyā is the constituent (parināmin) cause of the universe, while God is illusory (vivatar) cause [2]

Vidyāranya explains the phenomenon of omniscience as follows Universal experience means the consciousness reflected

1 Vedāntaāsra

2 Vivaraṇa Prameya Sangraha p 202

into the effects of Māyā Thus, as far as the present is concerned, God is related with all objects through universal illusion In the case of past objects this relation is not possible as the objects as well as the modes of Māyā related with them, do not exist any more But, their impressions last forever, as it is in the case of ordinary persons The modes of Māyā continue in the form of memory God knows the past objects as consciousness is reflected into those modes. He knows the future objects also just as a potter knows the pots to be made which are under his contemplation

The above discussion leads one to a significant point It means that the knowledge of past and future objects, even in the case of God, is not perceptual Perception according to Vedānta, as has been stated above, consists in three fold identity of consciousness conditioned by the object, consciousness conditioned by the mode (vṛtti) and consciousness conditioned by the mind (antah karana) The identification is not possible in the case of past and future objects, as they do not exist at that time

The Buddhist also holds the knowledge of past and future objects as conceptual and not perceptual But, it holds a different view regarding the way of knowing them In his view the knowledge of objects that are not present, is inferential The past objects are inferred as cause of the present ones The future objects are inferred as the effects of the present ones In the first case it is an inference of the cause from its effect In the second case it is inference of the effect from its cause

On observation[1] it will appear that God of the Vedānta and the Bodhisttva of the Buddhists more or less, stand on the same level. Of course the Vedantic God is creator, protector and destroyer of the universe, which the Buddhist does not admit But, in other respects, the fundamental idea is the same Both are assigned the highest place in their respective systems

1 Compare with the Jain conception of twofold division of karman, Ghātin and Aghātin

and are attributed with similar powers, as are necessary for their functions Both are omniscients, possess the knowledge of reality, but, behave as if on the discursive plane God acts on account of Māyā while Bodhisattva does so out of compassion, which also is an effect of discursive knowledge Both of them help others in attaining salvation, but, themselves are never freed from their pious duty The only difference between their status is that Buddha makes his spiritual journey through many births and deaths while God is eternal But, the theory of incarnation bears some comparison in that respect also

According to the Vedānta all the discursive knowledge is illusion The transcendental knowledge is the ethical goal which an aspirant strives for Liberation means the removal of illusion, which is effected by the realization of substratum (adhisthāna) in its reality Just as the illusion of snake in a rope lasts as long as the existence of rope is not realized, similarly, the universal illusion exists only upto the realization of Brahman The ignorance of Brahman and the illusive appearance of external objects are caused by avidyā with its two-fold power In order to realize the substratum i e Brahman, one has to destroy avidyā The latter is destroyed by the knowledge of Brahman only But this knowledge is not the same as occurs after the destruction The latter is a revelation where the differences of knower, known and the sources of knowledge disappear In that state, only the pure consiousness persists, nothing else is existent But, the knowledge of Brahman preceding the destruction of avidyā is not so pure In that stage the same process is hold as in the ordinary perceptions i e Antahkarana is transformed into the mode of Brahman This mode is a creation of antahkarana which by itself, is an effect of Māyā

The way to realization

According to Vedānta, Brahman is realized through the knowledge of Upanisads Śankara has discussed elaborately how the purport of all the Upanisads lies in establishing the unity between jīva and Brahman 'Ekamevadvitīyam' and

'Tattvamasi', are regarded as the supreme gospels (Mahāvākyas) which express the essence of Upanisadic teaching Ramatīrtha, in his 'Vidvanmanorañjini', the well known commentary on 'Vedāntasāra', states that an aspirant with necessary foundation realizes Brahman as soon as he is taught mahāvākya by a preceptor The necessary equipments are the systematic study of the Vedas, purity of mind and freedom from prejudices of impossibility and undesirability of the transcendental knowledge The other requisites are four primary preparations (sādhanacatustaya)[1] An aspirant with such an equipment and the purity of heart realizes his unity with Brahman as soon as he is made aware of the fact This awareness results from the three fold way of Śravana (verbal knowledge) manana (deliberation) and nididhyāsana (constant meditation) Madhusūdana following the Vivarana, holds śravana only as the real cause of realization The aspirant with necessary foundation gets realization as soon as he is taught the great unity between him and Brahman It is strictly a verbal knowledge and not meditational as the Buddhists hold

Bhāratī-Tīrtha in his 'Dhyānadīpa' proposes invocation (upāsanā) also, as a source of realization But it is not supported by Śankara, who accepts the utility of upāsanā by way of purification only meant for the lower grade of aspirants

As a matter of fact, unity with Brahman is not something to be attained or created Śankara holds it beyond the four types of attainments It is already there The only thing to be done is to make the person realize it Just as a person, who has forgotten the golden chain lying in his own neck begins to search for it here and there His search is not for something to be attained The only thing that is required, is to make him aware of the state which he has forgotten Similarly, Brahman is already one with jīva, which the latter has forgotten As soon as he is made known of the reality, he becomes one with Brahman This function of making one aware of the identity

1 Siddhānta Lesa Sangraha p 452

with Brahman is done by the mahāvākya of the Upanisads The constant meditation (prasankhyāna) on the preaching of the Upanisads leads one to the realization of that unity The Vedānta also quotes the illustration of the beloved damsel, who appears distinctly before her lover's vision even though past or distant

But, the appearance of damsel, as we have stated, in the case of Buddhists, is an illusion and, therefore, invalid Does the realization also come in the same category ? The Vedantist replies that it is not invalid, because, all the scriptures testify to its validity Moreover, the criterion of validity is the agreement (samvāda) with the object This agreement is confirmed in the present case by the Vedic texts In the case of the damsel there is no source of confirmation

It may be mentioned here that the theory of agreement is not generally held by the Vedantists Fundamentally, it is a Buddhist notion Moreover, the instance of damsel does not fit in the present case An illusory appearance cannot lead to the idea of real appearance in another case

Vācaspati holds mind with the above meditation as the main source of realization

The Vedantic scriptures, in general, do not take meditation into consideration They are emphatic on the facts of the Upanisads and propose that scriptural authority is the only source of realization This rules out the question of invalidity, as the Vedic scriptures, according to the Vedānta, hold supreme validity Śankara is not prepared to assign any validity to reason where it goes against the Vedic text

The above conception raises another difficulty which stood in the case of Buddhist also The realization is held as perceptual knowledge If it depends upon authority, it cannot be perceptual

The Vedānta replies that there is no doubt about the perceptuality of realization A perceptual illusion can be

removed only by the perception of reality The knowledge caused by the speech, though as a general case, is imperceptual, yet, the same becomes perceptual when assisted by constant meditation, just as simple fire is not able to produce apūrva (the merit produced by sacrifice, which helps the sacrificer in obtaining the fruit of his deeds), yet, the same does so when assisted by the Vedic sacraments This explanation is founded on assumption that the authority of the Veda is unchallengeable and it cannot be explained in any other way

According to another version the speech also can produce perceptual knowledge when assisted by the intensity of contemplation, just as in the case of parted beloved This conception resembles the Buddhist notion of yogipratyakṣa The only difference is that the latter does not take testimony into consideration, authority of which is fundamentally against the Buddhist logic

According to another conception perceptuality of cognition does not depend upon the cause, but, upon the object The object is perceptual where it is identical with consciousness of the cognizer Pleasure, pain and other qualities of antaḥkaraṇa are perceptual because, they are imposed on the inner consciousness known as sākṣicaitanya, which is always in unity with the cognizer In the case of external objects also, that unity is obtained through mode (vṛtti) Thus, the realization of Brahman is perceptual, because, its object is perceptual It does not matter whether it is caused by the senses or the verbal authority

According to another view, attributed to the preceptors of monism the imperceptuality of cognition does not depend upon that of the object It is a quality of consciousness. It is perceptual when the object and cognition are identified

Thus, according to Vedānta, the realization of Brahman, though produced by authority, is perceptual in nature

As soon as Brahman is realized the ignorance (avidyā) is removed With the removal of avidyā the mode of antaḥ-

karana, transformed into Brahman, which is also an effect of avidyā, vanishes, as the effect cannot last any more when the material cause disappears In that state there is no more a distinction between cognizer and the cognized, only the pure Brahman subsists

The Vedantic Theories compared with the Jainas

We have stated above that the two powers of Māyā can be compared with the two types of karmans accepted by the Jainas Ghātikarmans correspond to Āvaranaśakti and Aghātikarmans to vikṣepaśakti In the state of arhats, according to Jainism Ghātikarmans disappear altogether, while aghātikarmans subsist We can compare this state with God of Vedantins as far as knowledge is concerned

The pure state coming after realization is comparable with that of the siddhas (liberated souls) In that state, according to Jainism, both types of the karmans are destroyed But, the distinction between cognizer and the cognized remains all the same This, and other differences between the two systems owe to their different metaphysical positions

The middle state of the realization through vrtti can be compared with the Śaileśī state of the Jainas which occurs in the fourteenth gunasthāna

A note of warning is necessary here that above comparison does not mean that the above states are same in both the systems There are many points of disagreement which will be pointed out when the Jaina conception is discussed fully The purpose of the present discussion is to give a rough idea of the line of spiritual progress held by different systems in comparison with the Jaina, and it is interesting to note that there is striking resemblance We find the same thing expressed in different words

The Vedantic Theory of Jīvanmukta criticized

The Vedānta holds, though the appearance of external objects is illusive and caused by avidyā, it continues for some

time even after realization This is known as the state of Jivanmukta An objection is raised to this conception that, as the illusive appearance is the effect of avidyā, it can no longer stay when avidyā is destroyed The Vedantists reply to this objection in various ways by citing the examples of physical phenomena For instance, the person whose illusion of snake in a rope has vanished continues to tremble for some time out of the impression of fear lasting in his mind Similarly, the wheel of a potter continues to move for some time even when the rod, which sets the wheel on motion, is removed But, these examples do not solve the riddle in its real perspective The real question is that, when the constituent cause is removed the effect can stay no-where. A cloth cannot last if its constituent yarn is burnt The above instances do not prove the existence of effect after the destruction of constituent cause The appearance of snake is only an auxiliary cause of fear or trembling The real causes are physical and mental weaknesses The impressions made by the appearance of snake are so intense that they last for sometime even after disappearance of the cause of fear But, in the case of realization there is nothing on which the impressions can stay The pure Brahman cannot have any impression It is pure like the space Avidyā is the material of which the impressions are constituted When it is totally destroyed there is no possibility of any impression The instance of potter's wheel also is a case of auxiliary cause only Madhusūdana tries to silence the Nyāya, by holding that the impression of avidyā can stay without any substratum just as, according to the Nyāya system, a thing stays for a moment even without any substratum at the time of destruction. But, this is not an explanation No system other than the Nyāya favours this theory Śankara has refuted the Nyāya system on this very point in his Sārīraka Bhāsya Nothing can be proved by merely quoting a similar defect in the conception of a rival system The example of the pot with flower or garlic, which bears the odour even when the contents are taken away, also is not helpful, as the invisible particles bearing that smell are already there

Madhusūdana[1] says that the impression of avidyā is without any material cause, just as the destruction (dhvaṁśa) of a thing But, destruction is a negation It cannot be compared with a positive phenomenon

Another example, that is cited relates to a person, who knows clearly that the moon is one, yet, he perceives two moons out of the defective vison This simile also is defective. The appearance of two moons is caused by the defect in vision In the present case no defect is possible as there is no more avidyā. The simile of burnt cloth also suffers from the same defect. moreover avidyā has no parts

According to another view avidyā has many forms Out of them one form lasts even when Brahman is realized, just as the generic character lasts even when the individual is no more This is a confusion of the conceptual and physical existences The generic character is merely conceptual Its existence or nonexistence does not depend upon the physical existence or otherwise of a thing But, avidyā, with all its forms, stands on the same level of existence Moreover, if a portion of avidyā lasts even after realization, it will remain for ever

Madhusūdana gives another explanation that māyā has many powers Some of them are removed by realization while others subsist even after that Avidyā also exists along with the remaining powers This explanation is logical but, goes against the Vedantic conception that avidyā is removed totally by realization Moreover, the Vedānta will have to find out another source for the removal of avidyā with a remaining power, as realization is not sufficient to put it away

The Jaina theory of Arhat is more clear in this respect An Arhat destroys the four karmans only At which he attains full knowledge, full perception, complete happiness and full energy The remaining four karmans are already there They are responsible for keeping the body and meeting physical necessities These four karmans are removed when their term

1. Advaitasiddhi p 889

expires naturally or by the particular yogic power known as samudghāta

According to the Vedānta a Jīvanmukta does not make any distinction between good and bad, but owing to the natural good habits, which he has inculcated during past practices, he generally does not behave badly or in an objectionable manner Otherwise, he is free from all the moral or ethical codes The Jaina maintains that an Arhat is free from all passions, which are the main cause of objectionable deeds The Vedantic conception goes near to the Vajrayāna way of living The only difference is that the former proposes it after realization, while the latter does so as the way for attaining siddhi As for the omniscience obtained through yogic practices, the Vedānta does not advance any special theory

Omniscience and Sānkhya

According to the Sānkhya liberation means realization of difference (vivekakhyāti) between Prakrti and Purusa This is obtained through constant meditation on distinction between the two When the meditation reaches its highest stage Purusa realizes that he is distinct from Prakrti This realization is known as vivekakhyāti, kaivalya or salvation

Three states of Realization

Like Vedānta, the Sānkhya also believes that a Purusa may continue for some time to enjoy the fruits of his past deeds, even after realization It has three states or grades The highest state destroys all the worldly bondage as soon as it is attained The person in it does not wait for enjoying the fruits of his past deeds His meditation and feeling of discrimination are so intense that no more scope is left for any connection with prakrti It is attained into the highest state of trance (asamprajñāta samādhi) from which there is no possibility of coming back (vyutthāna) The second state is obtained when the aspirant reaches samprajñāta samādhi, the state of trance with concep-

1 Sānkhya Sūtra III 23 Yogabhāṣya III 55, also II 26

tual feeling The aspirant realizes in it the soul as distinct from prakrti, but, his feeling is not so intense as to destroy all the past impressions Consequently he continues to enjoy the physical pleasures for some time, till he rises above and attains asamprajñāta samādhi This state is known as Jīvanmukta, which is possible in the second grade only The third state is still lower The aspirant in it, does not acquire realization It is confined to study, deliberation and meditation only The Sānkhya also generally cites the example of potter's wheel to explain the state of Jīvanmukta

Prakrti layas

The aspirants, who do not reach the stage of realization yet practise nonattachment from buddhi etc, and concentrate on prakrti, submerge into the latter This state is known as Prakrti laya But, it is not the final stage The persons so submerged are born again as gods in their next life Their past impressions are not destroyed owing to the absence of realization The persons taking birth in this way are gifted with the knowledge of entire universe They are omniscient and omnipotent The Sānkhya conception of God or Iśvara is limited to this stage only It does not believe in an eternal God

A person in the state of Prakrtilaya is naturally empowered with Asamprajñāta samādhi, through which he attains liberation

In Yogasūtra Asamprajñātasamādhi is described as having two causes In the case of gods and prakrtilayas it is attained as a birth-right (bhava pratyaya) In case of others it is caused by faith, energy, memory, meditation and illumination The above conception is comparable with the two types of avadhi recognized in Jainism But, the Jainas hold that the knowledge or other virtues of higher type can be attained through penance

1 Sānkhya Sūtra III 77

2 Sānkhya Pra Bhāṣya p 113

3 Ibid p 106

and the self-control only, with an exception that they are certain in the case of Tīrthankaras

Thus, we see that according to Sānkhya the way to liberation and the way to omniscience are quite different from each other For liberation the knowledge of distinction is essential, while for omniscience one has to concentrate on prakṛti But, one thing is certain that an omniscient is naturally gifted with asamprajñāta samādhi So, he is not far away from liberation; he gets it as a certain future According to Jainism also omniscience is not same as liberation The aspirant has to destroy four karmans more for attaining the latter The only difference between the two systems is that according to Sānkhya omniscience is not an essential stage for attaining liberation while the Jainas hold it as essential

Omniscience and Yoga

The yoga system gives a vivid description of the stages attained by an aspirant along with the supernatural powers which he comes to possess Omniscience also is one of these powers

According to Yogabhāsya[1] there are two directions in which the river of mind flows, it flows towards the evil and it flows towards the good or right The flow that is directed towards kaivalya is good It is known as kaivalyaprāgbhārā The other that is directed towards worldly pleasures is known as samsāra-pragbhārā The kaivalyapragbhārā is like samyagdarśana and the samsāra-prāgbhārā like mithyādarśana of the Jainas In the Buddhist tradition kaivalyaprāgbhārā can be compared with the beginning of prajñāpāramitā [2]

Yoga with its eight stages of yama, niyama etc is the general way of attaining vivekakhyāti, which is the highest goal of human pursuit The last stage is asamprajñāta samādhi; where the mind is without any content On reaching this stage

1 Yogasūtra I 19
2 Ibid I 20

one realizes the distinction between prakrti and purusa and attains liberation, without further delay

There are three ways to reach the stage of asaṁprajñāta samādhi In the case of gods and prakrtilayas it is natural, attained with the birth It does not mean that they have attained it without any yogic practices or purification of the mind, but they have done so in their previous lives It only means that in the current life they attain that stage without any further effort. Another way to reach asaṁprajñāta-samādhi is the fivefold path of yogic practices i e Śraddhā (mental cheerfulness and hope), Vīrya (courage and energy leading to firmness or perseverence), Smrti (memory), Samādhi (meditation) Prajñā (wisdom or enlightenment) Through prajñā the aspirant knows the reality and by concentration on the knowledge of reality he acquires nonattachment and through that asamprajñāta samādhi These five equipments are rather stages The lower one paves the ground for the higher one The third way to attain asamprajñāta-samādhi is the devotion to God

Yoga and the conception of God[1]

Like Sāṅkhya the Yoga also does not believe in God as a creator But, he maintains that it is a person who is never influenced by the effects of prakrti He is ever pure, never touched by sorrows, activities and their good or bad results The difference between a liberated soul and God is that the former was once attached with worldly ties and God was never so [2] Similarly, the difference between a prakrti-laya and God is that the former is liable to bondage in future, while God is never As far as their present condition is concerned there is no much difference among the three The supremacy of God lies in His eternity He has the upper limit of knowledge leading to the establishment of omniscience His omniscience does not serve any self interest [3] It is meant for the benefit of

1. Yogasūtra I 20
2 Ibid. I 23
3 Ibid I 24-29

others He preaches the path of salvation to worldly souls after partial or complete delusion Out of compassion he instructed the highest truth to the sage Asuri God is the eternal teacher. He is preceptor of even the oldest sages The person, who is a devotee of God, comes to know the pure soul and is freed from all obstacles

Thus, we see that the conception of God, in the yoga system, is a source of consolation and encouragement for the aspirant, who feels the direct way of salvation a bit hard It places an ideal before him for which he has to strive Secondly, when God himself shows the path, there is no room for misguidance Thirdly, the compassion of God is a great solace in the arduous journey of spiritual realization One thing is common with Boddhisattva of the Buddhist and God of the yoga, that this omniscience is an equipment for the salvation of others

Yoga and Development of Knowledge[1]

According to Yoga the reason for shortness of our knowledge is that the states of our mind are continually changing and we do not dwell upon one thing for a long time to go into its heart If the concentration is deeper and steadier the real and perfect knowledge of all things begins to appear before mind's eye

The eight parts of yoga are solely a preparation for the highest stage of concentration when the knowledge of entire universe is attained The first four parts i e yama, niyama, āsana and prāṇāyāma, are mainly concerned with the spiritual and physical discipline, which is necessary for checking the mind from wandering after worldly pleasures In pratyāhāra the mind is centered in its own nature, is completely identified with the object of inner concentration Dhāraṇā is the concentration of mind on a particular point Dhyāna is the continuance of the same, without changing the current Samādhi or

1 Yogasūtra IV 29-35

trance contemplation results, when by deep concentration mind is transformed into the form of object Samādhi is again divided into various stages

The first stage is vitarkānugata, where the mind is concentrated on gross objects It has two parts, i e savitarka, where mind becomes one with a gross object together with its name, etc and nirvitarka, where the mind is without any consciousness of name etc The savitarka state is not different from ordinary conceptual states in which the particular thing is not only associated with the concept of its name, but also with other concepts and their various relations

The second stage is vicārānugata In this the yogin directs his attention to finer and subtler objects, those from which the atoms have been derived, namely tanmātrās It also has two states of savicāra and nirvicāra based on the association and the absence of time, space, causality In this stage the aspirant can perceive the fine elements in their pure state, which are otherwise unperceivable

The third stage is Ānandānugata In this stage the mind is filled with supreme bliss or happiness The self elevates itself from the objective meditation and is one with the pure sattva or blissful aspect of the senses

The fourth stage is Asmitānugata In this stage the mind is in the state of pure being when the self is one with the Buddhi The stages of ānandānugata and asmitānugata also are divided into two each Ānandānugata is sānanda and nirānanda Asmitānugata is sasmita and nirasmita Thus, the four stages of samādhi turn into eight kinds

The first stage is confined to discursive knowledge, conceptual as well as perceptual The second is the knowledge of reality In the nirvicāra stage the steady light of perfect knowledge burns, and this is the highest and the truest knowledge known as ṛtambharā prajñā This knowledge is quite different from the knowledge derived from the scriptures or inference, as those are based on concepts which only take notice of the

general characteristics of things, and thus are only symbols which can never take us to the heart of reality Ordinary perception also does not reach there, as it is confined to gross objects only As the right knowledge of samādhi is gradually more and more sustained, the potencies of imperfect knowledge and ignorance of ordinary consciousness are superseded These potencies being superseded, those states of consciousness cannot manifest themselves, and thus samādhi becomes strengthened, and by the strengthening of samādhi, comes further prajñā, new potencies of prajñā come to be accumulated, and these bring in the prajñā states, and thus further strengthen their potencies Thus, the potencies of ordinary consciousness being gradually rooted out, the yogin remains in a new world of right knowledge or prajñā consciousness But, it is the peculiarity of this prajñā consciousness that neither it nor its potencies serve to bind the purusa except by loosening the knots or avidyā, which gradually tend to disintegrate the citta and dissociate it from the purusa

We have seen above that in the higher and higher stages of samādhi the mind passes from the gross objects to the finer ones It happens in the same order reversed, in which the apparent universe comes into existence This returning process reaches its final stage when the equilibrium of prakrti is attained In that state buddhi, which fascinated purusa into its charm, disappears into prakrti This state of trance or samādhi is known as asamprajñāta samādhi or the contentless meditation The final prajñās which help the movement of this returning process are said to be of seven kinds The first four are as states of consciousness associated with the four stages of samādhi The first one dawns in the form "I have known the world, the object of suffering and misery, I have nothing more to know of it " The second stage is of the form, "The grounds and the roots of samskāras have been thoroughly uprooted, nothing more of it remains to be uprooted " The third is of the form, "Removal has become a fact of direct cognition by means of inhibitive trance " The fourth is of the form "The

means of knowledge in the shape of discriminative knowledge has been understood " This is the fourfold freedom of conscious discrimination from external phenomena The three prajñās that rise after this are not psychological states of mind but metaphysical and real states of the disintegrating process of the return of the citta to prakṛti These movements are as follows (1) The double purpose of buddhi, bhoga (ordinary experience) and apavarga (salvation) have been realized, (2) The strong gravitating tendency of the disintegrated gunas drive them into the prakrti like heavy stones dropped from high hill tops, and they finally collapse into the prakrti substance where they remain merged for ever (3) the purusa having passed beyond the bondage of the three, shines forth in its own pure and ultimate freedom

The main difference between the Sānkhya and the Yoga regarding the way to emancipation is this, that Sānkhya lays more stress on the knowledge of distinction between prakrti and purusa This knowledge is attained through contemplation and meditation The yoga is emphatic on concentration and the control of mind through yogic practices Ultimately the mind becomes useless and submerges into its cause, i e prakrti Thus, the purusa is freed from the mental bondage This state is known as kaivalya

According to the Buddhist soul is not a permanent entity. It is a flow of successive psychical phenomena Nirvāṇa or emancipation means the discontinuation of this flow According to the Vedānta the soul is a permanent, unchangeable reality The discursive knowledge is the effect of antaḥkarana, which is the substitute for the self of other systems This antahkarana loses its existence after realization According to Sānkhya and Yoga systems the function of the self is served by buddhi When it returns to its original source, i e. prakrti the self is no more The Puruṣa has nothing to do with discursive knowledge. Thus, according to all the above systems salvation means the end of discursive self with its qualities of knowledge, feelings and passions According to Jainism passions are removed with-

the destruction of Mohanīya But, there is nothing to destroy knowledge Yaśovijaya, perhaps under the influence of Vedānta, has proposed that the four types of discursive knowledge are effected by kevalajñānāvarana When this āvarana disappears they do not exist any more Thus, in a way, we can say that according to Jainism also the discursive knowledge disappears at the dawn of kevalajñāna, but the Jaina does not make any distinction between the two types, as far as their appearance is concerned

The Jaina divides the mind ethically into four dhyānas In the first two dhyānas it is directed towards evil thinking They resemble the saṃsāra-prāgbhārā state of the Yoga In the remaining two the mind is directed towards good thinking They resemble the state of kaivalyaprāgbhārā The different states of these two dhyānas bear a striking resemblance with the yoga theory of samādhi We shall discuss them in detail along with the Jaina theory of spiritual progress

Conception of Tāraka Stage in Yoga

According to the system of yoga the last three parts of dhāranā, dhyāna and samādhi are known as samyama [1] The concentration or samyama on different objects results into various supernatural powers The yogin who concentrates on the three times comes to possess the knowledge of all the three times Similarly, he gets the knowledge of entire universe when prātibha-jñāna arises It is the knowledge just preceding vivekakhyāti This state is known as Tāraka, because it brings the worldly bondage to an end It knows the entire universe, in all the times and conditions simultaneously This is attained in the stage of viśokā It resembles the kevalajñāna of the Jainas, appearing after the destruction of Moha According to yoga it is perishable and a sort of obstacle in the path of realization, It is a disturbance in meditation The Jaina does not support this view But, no other system except yoga has described the omniscience as akrama, which is maintained by the Jaina also

1 Yogasūtra III 54

The yoga-conception of infinite knowledge also bears a striking resemblance with the Jaina conception of anantajñāna Patañjali says that when the dirt of obscurance is removed totally the knowledge becomes infinite, as the knowable objects are finite, they fall short in comparison with knowledge Vyāsa cites the example of sky and glow-warm Similarly, the Jaina also maintains that practically a kevalin perceives the entire universe, but its capacity is infinite Had there been infinite number of universes a kevalin would have perceived all of them

Kevalajñāna and the Nyāya and Vaiśeseika Schools

We have already described the Nyāya view of the Vaiśesika super natural knowledge, which is attained through an extraordinary contact with the universe This contact is established through yogic practices for which they do not prescribe any definite course and generally follow the yoga system

In the state of liberation the soul is devoid of all qualities including knowledge The Nyāya does not make any difference between the discursive and transcendental types of knowledge In the state of liberation where the other systems propose absence of discursive knowledge and the revelation of transcendental knowledge, the Nyāya proposes the total absence Practically, they are on the same level

In addition the Nyāya accepts eternal omniscience of God, which is a necessary equipment for his functions of creation, preservation and destruction of the universe The Nyāya, chiefly being a devotee of logic does not propose any original theory regarding omniscience

Jainism and Omniscience

The Jainas hold a very clear and systematic view about the journey of soul towards liberation Their theory of gunasthāna presenti a definite road with well measured mile-stones, leading to the ultimate goal Guṇasthāna means the different stages of spiritual attainments The soul regains its natural powers in higher

and higher degrees as the aspirant ascends to the stairs of gunasthānas The powers of soul are lying burried under the obscuring karmans The degree of manifestation of those powers varies according to the thickness or thinness of the obscurance

According to Jainism Mohanīya is the most powerful of all the karmans. This is the principal cause of bondage of the soul The other karmans get their strength from moha The arrangement of fourteen gunasthāna also is mainly based on its different potencies We can compare it with the avidyā of other systems

Moha operates on the soul in two ways Firstly it does not allow the soul to know its own reality The soul, which is immaterial, eternal and pure, is wrongly identified with the material, perishable and impure body or senses The cause of this perverted attitude is recognized as Darśanamohanīya Darśana means vision, attitude or faith Darśana moha clouds that vision, makes the attitude perverted and misdirects the faith The second operation of Mohanīya is to obstruct the soul in its attempt to attain the pure state of infinite bliss The passions keep the soul involved in external pleasures and pains This operation is effected by cāritramohanīya The first four gunasthānas are based on different stages of darśana-mohanīya and five to twelve on cāritramohanīya The last two are the stages of complete realization

The first gunasthāna is known as Mithyādrsti It can be compared with the samsārapragbhārā conception of the yoga—system In this stage the attitude of soul is always misdirected He through after external pleasures and is known as bahirātman or bahirmukha This stage also has many grades of karmic influence Sometimes, the influence is thick and sometimes it is thin These gradations are the result of a definite process or deliberate striving for liberation Nor they set the aspirant on right path They are merely wanderings in a forest where the person, who has lost the way, sometimes, goes very

close to the right path and sometimes far away In no case he is sure to get the right path

Three karaṇas and granthibheda

The soul, wandering thus, when reaches near the way, it is known as yathāpravrtti-karana It means a right step taken accidentally without deliberate attempt This step is compared with a stone of hilly river which becomes round, rolling in the current Similarly, a soul suffering from miseries of the world and wandering through high and low kingdoms of the universe, accidentally reaches the stage when his reserve karmic matter comes within a fixed degree It is said that in this stage the duration of all the karmans, except Āyusya, comes within a period of one kotākotī (one crore multiplied into one crore) sāgaropama[1] But, this stage is not unique in the career of a soul Every soul has reached it innumerable times without breaking the knot of passions, though he comes oftenly on that point

The second step is apūrvakarana In this stage he unlooses the knot of passions The aspirant, who has once attained this stage is sure to get liberation within a specified period, namely, ardhapudgala parāvartana This stage comes as a new step in the beginningless career of soul This is why it is called apūrvakarana

---

1 According to Jainism the attachment of karmic matter with the soul lasts for a definite period only It must detach by the expiry of that period, during which the new matter flows in and is attached with the soul for a shorter or longer period The duration of this period is fixed according to the intensity of passions (kasāyas) The maximum duration of Mohanīya is seventy kodākodi (one koti multiplied into one koti) sāgaropama, a particular measurement of time Jñānāvarana, Darśanāvarana, Vedanīya and Antarāya have thirty kodākodi Nāma and Gotra have twenty and Āyusya has thirty-three sāgaropama only as their maximum duration

The third step is anivrttikarana, where an aspirant definitely gets the right attitude (samyagdrsti) This is the starting point of spiritual journey The Jaina divides it into fourteen stages

Fourteen Gunasthānas (the ladder of spiritual journey)

In the ladder of gunasthāna the first step is mithyādṛsti i e wrong attitude The aspirant does not rise above it until he unloosens the tie of moha existing in the form of darśanamoha The second step is sāsvādana which is touched when the aspirant with Upaśamaśreni falls down The third is miśra guṇasthāna meaning a mixture of the right and wrong attitudes without a firm belief This gunasthāna may be touched both in ascending as well as the descending condition

The fourth step marks a definite progress in the spiritual journey. In this stage the effect of darśanamohanīya is weakened and the aspirant gets the right attitude along with a firm faith in reality We can compare it with the beginning of prajnāpāramitā of the Buddhist, Brahmajijñāsā of the Vedāntist and Kaivalyaprāgbhārā of the yoga system The aspirant, at this stage finds out the right path and firmly believes in its efficacy to lead to the final goal But, he stops with the faith only and does not start marching The effect of cāritramohanīya does not allow him to put the decision into practice This gunasthāna is known as avirata samyagdṛsti (right attitude without observation of the rules of conduct)

In the fifth gunasthāna the aspirant is partially freed from the effect of cāritramohanīya and takes to the vows of a householder This stage continues upto the stage of complete renunciation

It should be mentioned here that cāritramohanīya is divided into four grades based on the intensity of passions Anantānubandhī is the first grade, where the passions are so intense that the person under its influence is debarred from

getting right attitude. He is confined to first gunasthāna as long as it continues The second grade is apratyākhyānāvaraṇa It does not allow the person to take any vow or observe the rules of conduct One, who aspires in the fifth gunasthāna, has to subdue it The third grade is pratyākyānāvarana which stands in the way of full renunciation attained in the sixth gunasthāna The fourth grade is samjvalana In this grade the intensity of passions is reduced to such mildness as they do not put any material obstacle. Still they affect the life of an ascetic to the extent of minor pitfalls This effect is subdued in the seventh step.

In the sixth gunasthāna, one takes to the vows of an ascetic and adopts complete renunciation But, still he is prone to pitfalls (pramādas) This is why, it is called pramattasamyata gunasthāna The pitfalls are five in number, namely

(1) Intoxication (Madya), (2) sensual pleasures (visaya), (3) passions (kasāya), (4) slumber (nidrā) and (5) mundane talks (vikathā). The fifth gunasthāna is open to subhuman beings also But, the guṇasthānas beginning from the sixth onwards are open to human beings only It means, an animal can take to the vows of a householder, but not those of an ascetic

The seventh gunasthāna is Apramatta samyata In this stage the aspirant is very careful and keeps himself away from pitfalls

The eighth is Nirvrtti gunasthāna In this stage the aspirant prepares himself for the destruction or subsidence of the remaining part of mohanīya.

One thing is noticeable here that darśanamohanīya is divided into three potencies, which are compared with the three gunas of the Sānkhya The first and the strongest potency is mithyātvamohanīya, where the right attitude is an impossibility. The second is miśramohanīya which resuls into the mixed attitude marking the third gunasthāna The mildest potency is samyaktvamohanīya. This potency does not obstruct the right attitude. It is like an intoxicant bereft of the

power of intoxication It only blurs the vision slightly resulting into a partiality towards one's benefactories (praśasta-rāga), just as devotional love towards a Tīrthankara or some other high personality, based on the virtues of the latter But, ultimately it is also a tie, which can last upto the seventh guṇasthāna only In the eighth gunasthāna darśanamohanīya is totally removed either by destruction or subsidence From this stage the aspirant undertakes either of the two courses of upaśamaśrenī or ksapakaśrenī

The ninth gunasthāna is Anivrtti-bādara-sāmparāya This stage is attained when the aspirant either destroy or subdue the six types of nokasāya such as hāsya (laughter), rati (attachment), arati (hatred), bhaya (fear), śoka (grief) and jugupsā (spitefulness)

The tenth stage is sūksmasāmparāya It is attained when the aspirant is freed from the gross passions entirely By the end of the ninth gunasthāna he removes the sexual urge of all the three types, along with krodha (anger), māna (conceitedness) and māyā (crookedness) of samjvalana potency Only the lobha (greed) remains It is also removed by the end of this stage

The eleventh guṇasthāna is upaśāntamoha This stage is attained by the aspirant in upaśamaśrenī , who subdues the passions completely By the end of this stage the passion which were so far lying dormant come into operation and the aspirant falls down He may go down to the first stage or stop somewhere in the middle He strives again in the same or other lives and rises upwards by adopting ksapakaśrenī

The person who adopts ksapakaśrenī and ascends higher and higher by destroying the passions, has nothing, in reserve He does not touch the eleventh gunasthāna and reaches direct the twelfth This stage is known as ksīnamohanīya, where Mohanīya is totally destroyed The aspirant in this stage is known as chadmasthavītarāga; meaning the person who has destroyed passions but has not attained full knowledge We

have seen that in the gunasthānas beginning with the fifth upto the twelfth mohanīya plays the important role The other ghātikarmans are not directly taken into account

In the thirteenth gunasthāna the other three ghātikarmans jñānāvaranīya, Darśanāvaranīya and Antarāya are destroyed simultaneously The soul attains full knowledge, full perception and full energy This is known as Sayogikevalin, meaning that an omniscient with the activities of mind, speech and body continued It is the stage of Arhat or jīvanmukta

The fourteenth gunasthāna is Ayogi-kevalin In this stage the activity of all the three types is stopped This state is known as Śaileśī, meaning the static condition like the king of mountain This state can be compared with asamprajñāta samādhi of the yoga system

After the fourteenth gunasthāna the soul leaves this body and shoots up like an arrow, till it reaches the top end of this universe It is the state of liberation According to Jainism there is a place on the top of the universe, known as siddhaśilā which is the abode of liberated souls

Four Dhyānas (contemplations)

In addition to the fourteen gunasthānas the Jainas hold four dhyānas expressing the ethical development of mind Dhyāna means contemplation It has four types of (1) ārtadhyāna (contemplation on material gains and losses), (2) raudradhyāna (contemplation of violent acts), (3) dharmadhyāna (contemplation on virtuous deeds), and (4) śukladhyāna (contemplation on the self) The first two types are related with the persons engrossed in worldly desires The remaining two are useful for attaining liberation They have four stages each Dharmadhyāna has the following stages—

(1) Ājñāvicaya— to contemplate over the teachings of a vītarāga or sarvajña.

1 [See Karmagrantha IV.

(2) Apāyavicaya— to contemplate over the nature of vices and the way to get rid of them

(3) Vipākavicaya— to contemplate over the fruits of good and bad deeds

(4) Samsthānavicaya— to contemplate over the form of the universe

According to the Śvetāmbara tradition dharmadhyāna is found upto the twelfth gunasthāna, beginning with the sixth The Digambaras hold that it is possible in four gunasthānas only i e from fourth to the seventh

The Śukladhyāna has the following four stages—

(1) Prthaktva vitarka savicāra—Analytic contemplation focussed on different objects, it changes from object to object, word to word, object to word and word to object This stage can be compared with the savitarka and savicāra stages of samādhi held by the yoga

(2) Ekatva vitarka-avicāra—synthetic deliberation, where the person sticks to one object It is comparable with nirvitarka and nirvicāra of yoga

(3) Sūksamakriyā-apratipātin—This stage is attained in the fourteenth gunasthāna, when the activities of mind and speech are stopped through the control over physical activity The activities thus stopped do not revive again This is why it is called apratipātin

(4) Samucchinnakriyā nivrtti—In this stage the activities of mind, speech and body are completely stopped Even the mildest movements of respiration etc do not occur This stage lasts for a few moments only, comparable with the pronunciation of five short vowels

The first two stages of śukladhyāna are found in the eleventh and twelfth gunasthānas, provided the aspirant possesses the knowledge of pūrvas. The person with less knowledge gets dharmadhyāna only The remaining two stages occur in the thirteenth and fourteenth gunasthānas only

There is another way to know the existence of above four stages The first stage is possible in the aspirant with all the three yogas (activities) He can apply the motors of mind, speech and body for his deliberations The second is possible in the aspirant who uses one instrument only for his deliberation The third stage is possible with kāya yoga (bodily activity) only, and in the fourth stage no activity of any type is possible

Dharmadhyāna appears at the removal of darśanamohanīya. It is possible in a samyagdrsti only The first stage of śukla dhyāna is reached when Mohanīya is totally removed The second stage occurs when all the ghātikarmans are destroyed and kevalajñāna is attained The third stage is a complete cessation of mental and verbal activities It is a process to attain the fourth stage where the activities come to stop entirely whereby the soul is liberated from all bonds

Lesyā (Thought paints)

Another category that expresses the different stages of soul-purification is leśyā It is that by which a jīva assimilates virtue and vice with itself The feelings arising from yoga, coloured by passions, lead to bhāvaleśyā and the actual colours of bodies produced by such feelings are called dravyaleśyās They are held six according to the different grades of temperament possessed by living beings Each grade is represented by a colour in the following way

1 Krsnaleśyā—Black
2 Nīlālesya—Blue
3 Kāpotaleśyā—Pigeon
4 Tejoleśyā—Golden
5 Padmaleśyā—Lotus colour
6 Śuklaleśyā—White

All of them are found upto the sixth gunasthāna The seventh contains only the last three The eighth to thirteenth contains śukla only The fourteenth gunasthāna has no leśyā as the mind does not work there

1 Sthānāngasūtra 247, Āvaśyaka IV
2 Āvaśyaka, Haribhadra Ṭīkā p 645
3 Tattvārtha X 10

The Way to Liberation concluded

According to Jainism liberation means the absolute freedom from karmic bondage The way leading to it is divided into two parts i e (1) samvara (stoppage of the new inflow of karmans) and (2) Nirjarā (the destruction of those already in store) There are five passages of new inflow (1) mithyātva (wrong attitude) (2) avirati (non-abstinance from sensual indulgence), (3) pramāda (slips), (4) kasāya (passions) and (5) yoga (activity) The first passage is blocked in the fourth gunasthāna, second in the sixth, third in the seventh, fourth in the eleventh or twelfth and fiwh in the fourteenth It should be noticed here that in thirteenth gunasthāna the activity of all the three types of mind, speech and body continues, and thereby the inflow of karmans also But, the karmic matter inflowing in that stage is not attached with the soul It comes in and goes out by itself

The bondage (bandha) of karmans is divided into the following four types —

(1) Prakrtibandha—The bondage related with the types of karmaprakrtis that are to flow in a particular activities
(2) Pradeśabandha—the bondage related with the number of molecules to flow in
(3) Sthitibandha—the bondage related with fixing the period of duration of each karmaprakrti
(4) Anubhāgabandha—the bondage that decides intensity of the fruit giving power of a particular prakrti

The yoga (activity) is responsible for the first two types only It is the cause of the inflow of karmaprakrtis The period of duration and the intensity in fruit are controlled by the kasāya (passions) If the kasāya is intense the duration will be longer and the intensity of fruit will be higher On the other hand, if passions are mild the duration and fruit intensity also are reduced in the same proportion In the gunasthānas from eleven to thirteen kasāya has no effect Consequently, the

karmic matter flowing in has neither durance nor intensity to give any fruit In the fourteenth gunasthāna the activity is stopped entirely Hence, there is no possibility of any inflow In this stage all the passages of karmic inflow are completely blocked

The other requisite of the freedom from karmic bondage is the destruction of karmans which have already flowed in This function also continues along with samvara This destruction is achieved in two ways either by experience of the result, or by nirjarā (removal through various types of penances) A certain amount of karmic matter is removed by experiencing its fruit while the other is destroyed by observing certain penances These penances are divided into twelve types, out of which the first six are external, related with the physical restraints, the remaining six are internal related with spiritual development We have already stated the gradual removal of mohanīya in the gunasthānas The effects of other karmans also are gradually minimized along with it But, as has been stated above, up to the twelfth gunasthāna mohanīya is the main factor The thirteenth is attained by the destruction of three more At the end of fourteenth the remaining four also are destroyed

Three places of Kevalajñāna

We have been discussing so far the way to emancipation as held by the Jainas, without which the conception of the omniscient connot be understood fully We have seen that the aspirant gets right attitude in the fourth gunasthāna The attainment of samyagdarśana changes his knowledge also into samyak before which it was mithyā In this stage he is expected to direct his knowledge and other powers towards the emancipation of soul, which were formerly misdirected towards worldly pleasures As far as the amount of knowledge is concerned there is no increase in it In the sixth gunasthāna the aspirant may attain certain supernatural powers including two types of knowledge i.e. avadhi and manaḥparyāya. But

avadhi is possible in lower stages also while manahparyāya does not occur below the sixth stage But, these powers are not inevitable They are exceptional powers (labdhis) obtained by only a small number of aspirants Like yoga-system the Jaina also holds that these supernatural powers are interruptions in the spiritual progress, but the latter exempts super normal knowledge from that category In the twelfth gunasthāna the aspirant destroys mohanīya completely This stage can be compared with destruction of avidyā as held by the Buddhist and Vedantist and the removal of illusion of identity between prakrti and purusa as held by Sānkhya The thirteenth gunasthāna is the stage of revelation, which is attained by destroying the remaining three ghātikarmans According to the Buddhist the cessation of avidyā means the cessation of soul, which is a flow of impressions produced by avidyā The stage of realization therefore, does not exist any longer According to Vedānta it is the state of realization of Brahman According to Sānkhya and Yoga it is vivekakhyāti According to Jainism it is complete view of the entire universe But, the function of mind continues in it In the fourteenth gunasthāna the activity of all the three yogas is stopped In the stage of liberation the physical body also does not exist

As far as the question of omniscience is concerned we have three stages (1) sayogi-kevalin or the thirteenth gunasthāna, (2) ayogikevalin or the fourteenth guṇasthāna and (3) the siddhas (liberated souls)

The first question that arises in this respect is whether there is any difference among the three stages, as far as kevalajñāna is concerned We can compare them with other systems in the following way —

1 Sayogikevalin—Jīvanmukta without trance,
2 Ayogi kevalin—Jīvanmukta in trance (asamprajñāta-samādhi)
3 Siddha—Kaivalya

All the non-jaina systems except Nyāya and Vaiśeṣika,

whose opinion does not hold much importance in this respect, maintain that the knowledge of the type of omniscience is possible in the first stage only The second and third states do not realize any difference of subject and the object They are states of pure consciousness But the Jainas hold that all the three states hold similar knowledge The responsibility of this disagreement goes to their different views regarding the cause of such knowledge The non Jaina systems hold that knowledge with a distinction of subject and object does not accur without mind When a yogin is in trance or attains kaivalya, the mind ceases to function The Jainas hold that mind is required in the cases of imperfect knowledge only In the case, of perfect or complete knowledge the mind does not play any part It is an organ of discrimination and limitation The limited knowledge requires it to fix up the focus on a particular point In the case of kevala focus on a particular object is not needed The lense of kevala is so powerful that it gets the reflection of all the objects simultaneously We have cited the examples of a candle and the sun The candle illumines the objects that are placed near it successively The sun brings into light all the objects under it, simultaneously

But, this conception is a bit confused on the part of the Jainas Knowledge is not a single function In the case of ordinary perception the first thing is stimulation, where the senses are not active but passive They receive the external stimuli. All the external objects that are placed within a particular area, generate stimulation simultaneously The sounds coming from various instruments strike the ear-hole simultaneously. After this stimulation there comes the stage of discrimination, where the mind works gradually The mind cannot take into account all the sounds coming from different instruments in a lump It contemplates the stimulants in succession The stage of stimulation is not knowledge. According to Jainism it may be called darśana or vyañjanāvagraha. Knowledge is always discriminatory, leading to a judgment.[1]

---

1 Ṣaṭkhaṇḍāgama Sūtra 135

In the case of kevalajñāna it may be admitted that all things reflect into the soul without any via media, or they are illumined by the soul simultaneously But the stage of mere reflection or illumination does not constitute knowledge The knowledge begins when particular objects are conceived discriminately This conception is not possible without some organ which takes into consideration the individual cases in succession

We can put the same problem in another way The process of knowledge has two actions related to two different agents In the stage of stimulation the objects are agents and the senses are passive receivers The second stage is a response to the stimulation caused by the first stage Here, the agent is mind or soul, The simultaneous stimulation by many objects is possible as it has many agents But the simultaneous action of mind on all the objects is not possible, as in this case the agent is one It must act gradually Of course, when the agent contains a huge body and can cover many units of space simultaneously, it can act upon many things simultaneously but the Jainas cannot hold that view, because their soul has a limited size

If the Jaina conception of knowledge, in the case of kevala, is limited to mere stimulation, without reaching the stage of discrimination, as the instance of the sun leads to, it is understandable But it would mean that kevala is without any kalpanā (articulation) as the Buddhists hold regarding their perception If the discrimination also is within the range of kevala, it cannot be explained without mind

The Jainas give one explanation that according to Buddhism, only the thing in itself is existent The discriminations of name, class etc are merely conceptual They do not exist externally But, according to Jainism nothing is merely conceptual Every concept has a corresponding external existence In kevala, as in the case of other cognition, the concepts also reflect as good as the solid objects In the case of limited cognition the operating organ, i e mind has a limited capacity.

It covers the range of reflections gradually But, in the case of kevala the operating organ is the soul itself It has unlimited capacity, consequently the entire range is covered simultaneously Really seen in both the cases the soul is the only operator The psychical mind (bhāvamana) is nothing but the partial manifestation of the soul In the case of kevala it is fully manifested

Dhavalā distinguishes the two types of knowledge on the basis of karma-theory The limited knowledge is produced by the partial removal (ksayopaśama) of the āvarana, while the unlimited, i e kevala is produced by complete destruction (ksaya) of the āvarana Mind (bhāvamana) is itself a ksayopaśamika state It cannot co-exist with the ksāyika state of kevala So, as far as knowledge is concerned, there is no difference between savogin and the ayogin gunasthānas

The Kevalin and Mind

It can be asked here, that the thirteenth and fourteenth gunasthānas are separated from each other merely on the ground that one is with yoga, while the other is without yoga The meaning of yoga in the present case is not physical structure (dravyayoga), which exists in the fourteenth gunasthāna also In the present case yoga means the mental, oral and physical activity It means that a kevalin in the thirteenth gunasthāna possesses these activities and that in fourteenth gunasthāna does not

The Śvetāmbaras hold that a kevalin uses his mind when a sage with manaḥparyāya, or a god in the Anuttaravimāna, the highest region of gods, feels some doubt in his convictions, he repeats the question in his mind. The kevalin understands the question and repeats the reply in his mind The sage and god apprehend it by their own supernormal cognitions This view may be significant to trace the history of telepathy, but, does not prove the real utility of mind in a kevalin [1]

1 Siddhasen Ganin on Tattvārtha II. 26

The Digambara tradition holds that the existence of mental activity in a kevalin is merely a presumption (upacāra), based on the common-place conviction that mind is a necessary preliminary of speech Commonly it is held that a person with mind must have some mental activity before he speaks The speech is always preceded by deliberation An Arhat also preaches sermons, which cannot come out without preceding thought One is likely to speculate on this basis, the Digambaras say that a kevalin also possesses some mental activity But, in reality a Tīrthankara speaks without any prethought His words come out spontaneously Perhaps, this idea is borrowed from the Buddhist in his theory of anābhogacaryā [1]

As a matter of fact the existence of mental activity cannot be denied in the thirteenth gunasthāna The kevalin visits different places for preaching his sermons, holds discussions, replies the questions asked by different persons and takes part in debates with the upholders of rival views All these activities are not possible without mind It is another thing that his knowledge is purely spiritual

Generally, the activities of mind are classified into three functions, of feeling, willing and knowing About feeling there are two opinions Some hold that it is direct function of soul The mind has nothing to do with it. The Vedantic conception of Sākṣībhāsya presents the same view The Nyāya and other realistic systems hold it as the function of mind The Jaina logicians of the latter period have adopted the same view But, the theory of karman and the Āgamas seem to hold a different conception

The Tattvārtha relates śruta as the function of mind, which has nothing to do with feeling Moreover, the conception of psychical senses, which include the mind also is based on the apprehension of different objects They are spiritual energies produced by the ksayopaśama of jñānāvaranīya On the other hand feeling is an effect of Vedanīya The Sānkhya holds both

1 Gommatasāra, Jīva Kānda G 228-29

feeling and knowing as the qualities of citta The Nyāya also regards mind as an instrument of feeling as well as knowing But, according to these systems the soul, in itself, is more or less inactive It is simply a passive substratum where the mind plays its role, and bears the entire responsibility of conscious activity But, the Jaina position is different He holds the soul as an agent and active force in the functions of feeling and willing also The mind is a particular capacity of soul and plays its part in a very limited sphere, as the other senses do The function of feeling does not depend upon it

Further, the mental activities are divided into four types of (1) Satya manoyoga (true mentation), (2) Asatyamanoyoga (false mentation), (3) Miśramanoyoga (mixed), (4) Anubhaya manoyoga (neither of the two) This division solely depends upon the activities of mind related with cognition It means that we cannot explain the existence of mind on ground other than cognition It creates the same difficulty again in the case of kevalins If they possess mind it must have some bearing on their cognition

In order to explain this difficulty we should understand the position of mind clearly It is wrong to confine the activity of mind to cognition only The mind as a faculty of knowing and the mind as yoga or inner activity are two different things One is the result of ksayopaśama while the latter is a positive activity of the soul, produced as the effect of certain karmans When the same activity is caused by Mohanīya it results into anger, pride or other passions When it is caused by Vedanīya it results into painful or pleasurable feelings But, the physical mind, which is the general cause of all these activities, is the same in all these cases We cannot explain certain activities of a kevalin, just as preaching, replying the questions, discussions, visiting various places for propagation of his mission etc Without admitting the existence of mind As far as his intuitional knowledge is concerned, mind is not required As a matter of fact the mind is incapable or rather contrary to the vision of

truth It leans towards a particular point of view only, while the intuition is comprehensive It is always above the mental approach

Thus, we come to the conclusion that as far as kevalajñāna is concerned, the mind has nothing to do But, the other functions of a kevalin are not free from the mental operation

Kevala and Feeling

The kevalin in sayogin gunasthāna possesses four karmans, Vedanīya is one of them Consequently, he feels the pleasure and pain according to the physical or external causes Of course, this feeling is not so intense as it would have been if accompanied by moha Nevertheless the feeling is there and a kevalin also cannot escape from it as long as there is Vedanīya Kundakunda and the Digambara tradition following him, deny the existence of pain in a kevalin But, their view goes against the Tattvārtha and the theory of karman, which propose the existence of eleven hardships (parisaha) in a kevalin also Though Pūjyapāda and Akalanka, in the light of Kundakunda, have tried to minimize it on the ground that the absence of Mohanīya renders the effect of Vedanīya insignificant But, there is no sense in accepting the existence of Vedanīya in a kevalin if it is absolutely without effect Samantabhadra has clearly stated the existence of pleasure and pain in a kevalin

The Kevalin and other Activities

Like Bodhisattva the Jaina Arhat also, after revelation, is engaged in different activities of preaching and converting others to his path of liberation He also possesses certain external and internal embellishments for influencing others The complete knowledge is one of them It is described as one of the twelve exceptional merits possessed by an Arhat But, leaving jñānātiśaya and apayāgamatiśaya, the remaining ten exceptional merits are not common to every kevalin There are

1 Āptamīmānsā, 93

mūka-kevalins, (dumb) who cannot speak They are far from pūjātiśaya (excellence is worship) and vāgatiśaya (excellence in speech) The eight external embellishments are particular to Tīrthankaras. The other arhats, who rise from the position of a common man do not possess them The Buddhists attribute omniscience also to Bodhisattva only as his exceptional merit The Jainas hold it as common

According to Śvetāmbaras the activities of an arhat, just as eating, walking, speaking and others are similar to ordinary men But, the Digambaras hold exceptions in them also An arhat does not take his diet from the solid food He gets it from other stuff through supernatural power He does not feel hunger or thirst His speech does not come from mouth but sprouts from the entire body, with an inarticulate sound, which is understood by all the audience in different languages. It is said that the same sound turns into seven hundred different dialects The Śvetāmbaras hold that a Tīrthankara gives his sermons in Ardhamāgadhi, the dialect spoken on the borders of ancient Magadha and Kośala It is, perhaps, because, the last two Tīrthankaras flourished in that region

The Other Differences between an Arhat and Ordinary Kevalins

We have discussed above, yoga as the distinguishing factor between the thirteenth and fourteenth gunasthānas The same makes a distinction between an arhat and siddha

The difference between the kevalin in fourteenth gunasthāna and the siddhas is that the latter is without physical existence. The former possesses it without any activity The siddhas possess eight qualities —

(1) Ananta Jñāna—Infinite knowledge
(2) Ananta Darśana—Infinite perception
(3) Avyābādha Sukha—Infinite bliss
(4) Aksaya sthiti—Permanent existence
(5) Ksāyika samyaktva—Right attitude resulting from the destruction of karmans

1 Pravacanasāra I 44

(6) Amūrtitva—Immateriality or intergibility
(7) Ananta śakti—Infinite power
(8) Agurulaghutva—Absence of weight

Out of these the first, second, fifth and seventh are found in the Arhat also The remaining four are particular to Siddhas only,

The Kevala and Other Types of Knowledge

It has been already stated that jñānāvaraṇīya is divided into five types, corresponding to the five types of knowledge Each type is manifested when the corresponding āvarana is removed Kevalajñāna is manifested when the āvaranas are totally removed It means the existence of all the four types of knowledge along with kevala The Jaina thinkers hold different explanations to this phenomenon

1 According to the old tradition the four types of incomplete knowledge also co-exist with the kevala, but, they are useless as kevala dominates them They are like a hundred rupees possessed by a millionare We cannot say that the millionare does not possess hundred rupees, but they are not mentioned when his worth is estimated We can also compare them with the light of candle in the midday when the sun is shining brightly According to this conception the incomplete knowledge does not differ from the complete one as far as its nature is concerned

2 According to Jayadhavalā and Dhavalā[1] Kevalajñānāvarana obscures the complete knowledge But, that obscurance is not so thick as to wipe out the light entirely Certain rays comeout inspite of the obscurance Those rays are responsible for the different types of incomplete knowledge They are further obscured by the corresponding āvaranas When the obscurance is totally removed the question of certain rays producing knowledge does not arise We compare this phenomenon with the light coming in the room through a small hole

1 Dhavalā Book XIII pp 214, 215 & 345

When the complete wall is removed the certain rays coming through the hole amalgamate in the full gloom

3 Yaśovijaya explains the same in different manner He compares kevalajñānāvarana with the clouds obscuring the sun Though the cloud enshrouds the light of the sun, yet its obscurance is not very thick It is not so strong as to wipe out the difference between day and night But, that dim light also can be further obscured by wall etc The āvaranas of mati etc are compared with this obscurance At the time of kevala the obscurance of both the types is destroyed This also means a sort of merger into the complete knowledge But, Yaśovijaya introduces a new theory He says that kevalajñānāvarana has two functions On one hand it obscures the kevalajñāna, on other hand, it produces the incomplete knowledge, which is further obscured by the other types of āvarana When the kevalajñānāvarana is removed the question of the existence of incomplete knowledge does not arise It is evident that Yaśovijaya is clearly influenced by the Vedantic conception of the two functions of avidyā An āvarana can conceal the light as well as blur the vision so that the object appears as disfigured, as in the case of whirling stick lighted at the ends (ālātacakra) or the appearance of two moons. But, where the knowledge is correct, whether partial or complete, it cannot be produced by āvarana The Vedantic conception of vikṣepaśakti can be justified on the ground that the appearance of external objects is false It must have some defect in the cause But, the Jainas do not hold the appearance of external objects as false It is as true as the cognition produced by kevala The difference lies in quantity and not in quality Kevalajñāna and its āvarana are opposed to each other The latter cannot produce kevalajñāna In the same way it cannot produce any other knowledge which holds the same nature as kevala

4 Kundakunda proposes a fundamental difference between the two types of knowledge He says that kevala is natural (svabhāva) while the other types are extra-natural (vibhāva)[1]

1 Pravacanasāra 1/47-49 & 58.

But, he does not explain his view. We can explain it in the light of Yaśovijaya It can also be interpreted in the light of Brahmajñāna of the Vedānta It means that the incomplete knowledge is not a part of the complete one but, an altogether different or rather opposite category The reality cannot be realized in parts The partial vision is not a true vision even to some extent The truth is always complete Even if we want to know one thing we have to know the all There is no difference between the complete knowledge of one thing and the knowledge of entire universe It means that the complete knowledge and incomplete knowledge cannot stay together

5 There is another factor also which draws a line of distinction between the two The incomplete knowledge is always accompanied by pride and prejudice, favour and disfavour It results into love or hatred, attachment or enmity The complete knowledge *results into the indifferential attitude Though this* difference is not due to the existence or nonexistence of passions, yet, the passions do play a part in deciding the nature of knowledge We cannot think incomplete knowledge without passions Similarly, one cannot think the complete knowledge with passions

6 Samantabhadra asserts that *complete truth is found in* the knowledge of the omniscient only Incomplete knowledge is always mixed with more or less amount of falsity

Kevala and Speech

According to the Buddhist and Vedantist the reality is beyond the approach of mind as well as speech The speech can represent the reality only when it is mixed with some conceptual element, which is not a reality On this ground they hold that speech and omniscience are opposite to each other According to Jainism the speech represents only a partial view of the object, but, that view is not wrong It is also correct in relation to its own sphere of relativity It becomes wrong only when it denies the views based on other aspects Thus, according to Jainism the speech and omniscience are not opposed to each other

The Object of Kevalajñāna

The Upaniṣads repeatedly stress upon the knowledge of one which can lead to the knowledge of all It is their main teaching The Ācārānga also anounces that a person who knows one, he knows all, and who knows all, he knows one Both of them identify the knowledge of one with the knowledge of all [1] But, the two systems explain the above fact in different ways According to the Vedānta Brahman is the only reality. The knowledge of Brahman means the knowledge of entire reality It denounces the knowledge of external things as mere verbal wrangling It holds that the cause is the only reality and its knowledge implies the knowledge of effect Bṛhadāranyaka says that the earth is the only reality Its effects are merely the play of words It is earth where all the pots of different types subsist The knowledge of earth means the knowledge of all pots Similarly, the knowledge of Brahman means the knowledge of entire universe It does not mean that a person with the knowledge of Brahman comes to possess the knowledge of all things It only means that he has seen the fundamental reality, after which the knowledge of resultant objects becomes false

But, the Jaina interpretation is quite different It does not hold that the knowledge of the fundamental cause is the only knowledge The knowledge of effects also is as true as that of the cause Knowledge of one as leading to the knowledge of all only means that all objects are so interrelated that the complete knowledge of one implies the knowledge of all This contention is based on the fundamental principles of relative existence

Kundakunda's view

Kundakunda provides another explanation of the above He says that the above issue can be explained according to two view-points (nayas) If we follow that real view point (niścaya-naya) a kevalin perceives his self only But, from the discursive

1 Ācārānga 1/23.

view-point he knows all the objects [1] Kundakunda generally interprets Jaina conceptions in the light of Vedānta According to the Vedānta Brahman is self cognizant, similarly Kundakunda also holds soul as the self cognizant The vyavahāra-naya of Kundakunda is just like the vyāvahārika satta of the Vedānta, which maintains that, on discursive plane, sarvajña means the cognizer of all external appearances, as it is in the case of God

Kundakunda is interpreted also in the following way · According to the real view point the soul is self-cognizant It does not cognize anything else But, all objects stand as reflected into soul The knowledge of soul, therefore, ultimately leads to the knowledge of entire universe

Arguments for Omniscience

We have given above some arguments generally advanced to prove omniscience Below we give a summary of those and others briefly

I The soul is a knower by nature It cannot remain ignorant of any object if there is no obstruction , just as fire cannot cease to burn the fuel if it is without obstacle [2]

2 The incomplete knowledge which we experience is a part of the complete one The existence of the whole implies the existence of the part

3 The passions (dosa) and obscurances (āvarana) must disappear totally at a certain stage as they have gradation , just as the removal of the foreign matter from gold[3]

4 The knowledge must have its stage of completeness as it is a graded phenomenon , just as in the case of size the highest stage is found in the space, similarly, in the case of knowledge it is omniscience[4]

5 We see the people with different degrees of intellect, sagacity etc They must attain perfectness at a certain stage , because, they have a gradation

1 Niyamasāra 159. 2 Astasahasrī p 50

3 Āptamīmāmsā, 4 5, Tattvārtha Ślokavārtika, 1/29/32-33.

4. Tattvārtha, Ślokavarika 1/29,23

CHAPTER V

DARŚANA

INARTICULATE COGNITION

Darśana as Attitude

The term darśana is applied in two senses In ethical field it means attitude of the soul towards worldly objects It is right (samyak) if the soul leans towards spiritual progress & believes in liberation as the highest aim of life It is wrong (mithyā) if the soul is engrossed in worldly pleasures and goes astray from the ultimate goal[1] According to Siddhasena Divākara darśana, in the sense of attitude, is to be included into matijñāna [2] But this can be said of the attitude found upto the seventh gunasthāna only, where right attitude is caused by the rise of samyaktva mohanīya The kṣayopaśama of matijñānāvarana and the rise of either of the three degrees of darśanamohanīya create a certain attitude of mind towards worldly objects, it is called samyagdrsti, mithyādrsti or miśradrsti as the case may be Beyond the seventh gunasthāna the aspirant positively gets ksāyika samyaktva which is a natural characteristic of the soul It exists even in the liberated souls This attitude is beyond the range of matijñāna Though ksāyika samyaktva is possible in the fourth gunasthāna also, yet, the existence of other varieties is not ruled out. As a matter of fact, the right attitude can be created in two ways, firstly, it is a result of simple faith produced by the teachings of certain persons to whom we are devoted, or by the books which we hold in high esteem, being the sacred books of our family, or by logical confirmation based on arguments Secondly, it comes as the result of inner purification, when a person subdues his passions, and rises above the pride and prejudices, he gets a real and distinct vision of soul and

1 Tattvārtha I 2

2 Tattvārtha tīkā p. 29

matter The first type is a variety of mati as it is a mental phenomenon The second type is manifestation of the natural quality of soul

The psychology of early Buddhism divides knowledge into three degrees—ditthi (opinion), vitakka vicāra (logical operations) and bodhi (intuitive knowledge) The latter two degrees can be compared with paroksa and pratyaksa of the Tattvārtha The first degree is characterised as opinion not guided by reason (pannindiya) but, by desires (tanhā) In the Jaina literature we meet both the terms, i e darśana and ditthi But the ditthi of Buddhists is related with wrong attitude only They do not hold any category as right attitude, because all conceptual knowledge, according to them, is false [1]

Epistemology and Darśana

In the theory of knowledge darśana is generally interpreted as inarticulate (nirākāra) appearance preceding articulate (sākāra) knowledge [2]

Almost all the Indian schools of philosophy, except Bhartrhari, Mādhva and Vallabha, have admitted two stages of perception and recognized the existence of an indeterminate cognition before the stage of determinate cognition [3] But, they hold slightly different views regarding the nature of these two stages

Śankara holds indeterminate perception as the apprehension of mere being, the particular object and its properties are beyond its scope According to this view the appearance of mere being (sattā) is the only appearance of reality The association of particular names and properties is a projection of avidyā, and therefore, false It means that the first stage of inarticulation is the cognition of reality and the stages of articulation are mere concepts, without corresponding objective

1 Psychological attitude of Early Buddhism p 52
2 Prajñāpanā 15 pada
3 Vedānta Sāra

reality The general conception of the Jaina also resembles the Vedānta as far as it holds mere being as the object of darśana But, the Jaina does not make any distinction between articulate and inarticulate cognition in regard to their relation with the reality He holds that both are equally real and objective In the above sense ākāra means bheda (division)

The Buddhist[1] also holds the articulate cognition merely conceptual, having no objective reality, and inarticulate cognition as the apprehension of mere objective reality But, unlike the Vedantist he does not hold it as the apprehension of mere being He contends that inarticulate cognition apprehends the thing-in itself, without any association of name or class-concepts The difference between Vadānta and the Buddhism owes to their different conceptions of reality The Buddhist does not divide perception into the above mentioned two varieties, but holds them as independent types of knowledge, namely, pratyaksa (perception) and anumāna (inference) There are two different types of objects also corresponding to them Perception is related with percepts, the objective reality and inference with concepts which have no objective reality According to Jainism concepts are not devoid of objective reality The Buddhism holds ākāra as vikalpa, the conceptual notions of class, name etc and not bheda as the Vedānta maintains. According to Buddhism every thing is svalaksana, i e having its own individual definition, without any similarity with others The difference between Jaina and Buddhist can be noticed in the following points

1. According to Buddhism vikalpa is merely conceptual, according to Jainism it is as real as the percepts

2 According to Buddhism the object of first appearance is particular without any identification with others According to Jainism it is general without any distinction

3 The Buddhist stresses upon the term nirvikalpa, as vikalpa according to him, means absence of reality The Jainas

1. Nyāyabindu p 11

propose nirākāra, as the cognition of generality has no particular form or shape

4 The Buddhists proceed from particular to general The Jainas from general to particular

5 According to the Buddhist nirvikalpaka cognition occurs when three factors of mental stream (citta santati), sense stream (indriya-santati) and object stream (visaya santati) meet one another According to Jainism it occurs just after the contiguity between senses and the object This contiguity is not necessarily a contact but the capability of perceiving the object, caused by a particular ksayopaśama In the case of intuitional (avadhi and kevala) darśanas the senses do not play any part

7 As far as the cognizer and the object are concerned the Jaina does not hold any difference between jñāna and darśana According to Buddhism nirvikalpa is the result of above three factors while savikalpa is mere mental In one case the object is real in the other it is unreal

8 The Buddhism holds pratyaksa as the ielumination and anumāna as creation According to Jainism every cognition is illumination

Kumārila[1] holds that indeterminate perception apprehends the individual (vyakti), which is the substratum (ādhāra) of its generic and specific characters The Buddhist also held individual as the object of inarticulate cognition, but, that individual was devoid of all concepts Kumārila maintains, the same as the substratum of class-concepts He also holds ākāra as the name or class but, unlike Buddhism they are not merely conceptual

Prabhākara maintains that both the generic and specific characters are the object of inarticulate cognition, but they appear in it as an indistinguishable mass [1] In his view

1 Ślokavārtika Sūtra IV 113 see also Strūa Iv, 112 and 118, and Nyāyaratnākara

ākāra means arrangement The earlier Vaiśesika also holds the same view

Pārthasārathi Miśra,[1] the great exponent of Kumārila, views that inarticulate cognition is the apprehension of an object with its multifarious properties, such as generality, substantiality, quality, action and name etc but they do not appear as related to one another According to this view ākāra means relation [2]

Vācaspati Miśra presents the Sānkhya view of immediate perception as the simple apprehension of an object, pure, unqualified and uncharacterised In this view ākāra means qualification or characterization [3]

The earlier Naiyāyika[4] maintains that there is no difference between the two except that the inarticulate cognition does not give any name to the object As far as the cognition of substantiality, quality, generality and action are concerned they are similar to each other Here ākāra means 'name' which resembles the Jaina conception of śruta jñāna

The later N V hold that indeterminate perception apprehends the object and its property as unrelated to each other Here, ākāra means relation [5]

The Neo-Sankarites also hold that indeterminate perception is the nonrelational appearance of an object which is not necessarily sensuous in character The old Vedantist expressed the object of immediate perception in positive terms Here, the same is repeated in negative terms in order to avoid dialectical difficulties [6]

---

1 Prakarana Pañcikā pp 54-5
2 Śāstradīpikā pp 139-140
3 Sānkhya Tattva Kaumudī K 5
4 Nyāyabhāsya I 1. 4
5 Tattvacintāmani Vol I (B I) p 809
6 Vedānta Paribhāsā p 89

The above mentioned systems have coined different terms to suit their conceptions of the two cognitions The main terms are as given below

1 Vedānta and Jainism	—	Nirākāra	sākāra
2 Buddhism	—	Nirvikalpaka	savikalpaka
3 Nyāya	—	Nisprakāra	saprakāra

If we take up nirākāra and sākāra as the general terms, the above views can be summed up as follows

1 Nirākāra has generality as its object while sākāra has particularity (Vedānta)

2 Nirākāra is particular while sākāra is general The position is totally reversed (Buddhism)

3 Nirākāra has both, general and particular, as its object but without any relation (Pārthasārathi Miśra)

4 Nirākāra means cognition of an object without any quality (Sāṅkhya)

5 Nirākāra means cognition of both, the object as well as its property, without relation (Nyāya)

6 Ākāra means class Nirākāra means the cognition of individual without associating it with a class (Kumārila)

7 Nirākāra means absence of name (old Nyāya)

Darśana in the Jaina Epistemology

The Pannavanā sutta divides upayoga into sākāra (articulate) and nirākāre (inarticulate) cognitions The sākāra is known as jñāna while nirākāra as darśana Darśana is devoid of judgment (vyavasāya) In the logical period it is not included into the category of pramāna As a matter of fact it is neither pramāna nor apramāna The terms applied to valid and invalid judgments respectively Darśana is mere awareness without any predication.

Regarding the actual nature of darśana the Jaina scholars

hold widely different views[1] Before going into the detailed account we would like to sum up them in the following

1 The direct cognition is darśana while that obtained through a mark is jñāna

2 Darśana apprehends the present only, while jñāna is related with all the three times

3 Darśana is limited to the appearance of mere existence; while jñāna begins with particularization

4 Darśana represents the view-point of universality and jñāna that of particularity

5 Darśana is the cognition of particular object without knowing their particularity

6 Darśana is the first two stages of mati, i e avagraha and īhā Jñāna begins from the stage of avāya

7 Darśana stands on the same stage in the case of mind and vision where Vyañjanāvagraha stands in the case of touch-senses

8 Darśana is identical with Vyañjanāvagraha, jñāna proceeds with Arthāvagraha

9 Avagraha is Darśana, while the subsequent stages of īhā etc are jñāna

10 Darśana apprehends the self only, while jñāna is related with external objects

11 Darśana is the first inclination of soul towards knowing something, preceding the contiguity

1) Darśana as Direct Cognition The first view has been referred to by Siddhasena Gaṇin in his commentary on the Taevārtha[2] Unfortunately, we are in the dark about the upholder of this view Siddhasena Ganin mentions it only to reject it at the end According to this view the term ākāra, as stated in the Prajñāpanā and other Āgamas, means the mark. Sākāra

1. Prajñāpanā 15 pada
2 Tattvārthaṭīkā Su II 8, p 152

upayoga means the cognition obtained through a mark, as one infers a conch from its sweet and soft sound It does not include the case of visual perception where we cognize a jar through appearance of certain form, as the mark must be different from the object that is conceived Roughly stated, this view renders all the sense-cognitions as darśana while limits jñāna to the inferential types only But, in its deeper sense, this view reflects Dinnāga and Dharmakīrti They hold two types of knowledge corresponding to the two types of objects The external real objects are particulars without the association of class or name, which makes them expressible They are merely perceptual The notions of class, name etc are merely mental creations Their knowledge is conceptual Perceptual knowledge is direct, while the conceptual is formed by the mind on the basis of perception It is an attempt to explain the appearance. The division of darśana and jñāna, according to the view under discussion, can be identified with perceptual and conceptual types of knowledge of the Buddhist

Like Dinnāga and Dharmakīrti, the modern thinkers like Bosanquet also hold that all conceptual knowledge is inferential We do not see a jar, but a particular form which gives rise to a particular class-concept already existing in the mind The cognition of mere form is Darśana while its adjustment with a class concept is jñāna In the words of Kant the appearance of the thing-in-itself is darśana while its understanding through moulding it into certain categories is jñāna The Indian realists maintain that knowledge of an object through visual and factual qualities is perception while that through the qualities of taste or sound is inference The knowledge of a jar, through its visible form is perception, but, the knowledge of a car through its sound is inference As a matter of fact both the cases belong to the same category In the case of jar, we do not see jar but a particular shape We call that shape as jar, because, we are taught to associate that particular name with that particular form. That teaching is revived in memory and we call a particular shape with the particular name. In the case of car we listen to

the sound and infer the car In the case of jar we see a particular colour and form and infer the jar There is no material difference between the two cases It can be said that sound is not a quality of the car It is a mark, indicating existence of the car In the case of visual perception the form and colour are the very characteristics of the object. The person who has cognition of this type does not make further attempts His curiosity is satisfied The process of perceiving the object is finished along with it But, in the case of sound one is not satisfied with that much He desires to ascertain further till the object is clearly seen It shows a clear difference between the knowledge of sound and that of the form But, this distinction holds good in a rough estimate only When the question is discussed minutely it does not stand any longer The desire does not prove the absence of clarity, but, the anxiousness to know a particular quality on the part of the subject In the case of a mango fruit the subject is not satisfied with the observation of colour and form He is not satisfied till he does not taste it. In the case of a flower one is not satisfied till he smells it In the case of a musical instrument one desires to know its sound The desire depends mainly on the purpose served by the object The object is not deemed as known until its main quality, for which it is recognized as such, is known What is said about the sound and car, can be said of taste and the fruit also The objection that sound is different from the object, does not apply to this case The taste is a quality of the fruit One infers the nature of fruit through its taste, which is an essential characteristic of all the tangible objects (rūpins) Thus, we can say that all the conceptual knowledge is inferential. According to the view under discussion all knowledge, i e jñāna is conceptual or inferential It is a judgment, where something is predicated The appearance without predication is darśana.

If the present view is accepted in the sense explained above, not much difference remains between it and the popularly accepted view which we have numbered three The only difficulty

that stands against it, is, that it falls short in the case of intuitional cognitions The Jaina Āgamas accept distinction between darśana and jñāna in the case of avadhi and kevala also But, we cannot say, in their case, that one is obtained through mark while the other is not All of them are direct Siddhasena Ganin rejects the above view on this very ground [1]

(2) *Darśana as Confined to the Present only* The second view is this, darśana apprehends the present only while jñāna is related with all the three tenses, present, past and future We can compare this view with the modern thinkers like Russell, differentiating sensation from image Russell holds that sensation is without any mixture of the past events or memory, while the image is not constructed until it is mixed with the past impressions or memory This view also falls short in the case of intuitional knowledge, particularly that of omniscience, where every thing is perceptual

It may be observed that the above two views, though logically sound, are not accepted, because they fall short in the case of supernatural knowledge

(3) *Darśana as the Apprehension of Generic character* According to Jainism everything consists of both the generic as well as the specific characters [2] It is also admitted that knowledge as a general rule, proceeds from generality to particularity We have elaborately discussed this factor in the division of matijñāna According to the present view darśana, apprehends generality while jñāna is related with particularity It can be said that the terms of generality and particularity are not fixed, they are relative The same object can claim both the categories in different relations But, in the present case generality means absolute generality, which is in no way particularity, such as the apprehension of mere being

Though, this view is generally accepted by the Agamic as well as the later scholars, yet, it is not free from confusion It

1 Tattvārtha Sūtra II, 8. p 152

2 Sanmati Tarka 2 1

is generally held that darśana is the first apprehension, occurring after the contiguity of subject with the object But, it is inconsistent with the conception of vyañjanāvagraha Vyañjanāvagraha is generally defined as the contact between senses and the object It is the physical grasping of an object It is included in the process of knowledge simply because it is cause of the latter No knowledge of any sort, whether general or particular is possible before it The limitation of vyañjanāvagraha to the four senses, which cognize the object after real contact, has no significance if it is not the first stage or is preceded by some other apprehension Vyañjanāvagraha is followed by arthāvagraha Thus, there is no place for darśana

While defining avagraha, some scholars have specified that after contiguity there is darśana and then avagraha But, this order also goes against the notion of vyañjanāvagraha In other definitions the avagraha is stated as the first apprehension of generality after the contiguity If this view is accepted, darśana would mean a stage before contiguity

Yaśovijaya[3] suggests a solution for this difficulty He states that darśana is nothing but naiścayikāvagraha It should be recalled here that vyañjanāvagraha is mere contiguity of senses and the object The subsequent stage is arthāvagraha It has two considerations When considered precisely it is the first general apprehension occurring after contiguity It is known as naiscayikāvagraha Roughly considered avagraha is a relative term Generality, in this case, means a comparative generality The apprehension, "He is a man" is a cognition of particularity as it specifies the class of man etc In true aspect such cognitions are avāya But, when the cognizer goes further and tries to know whether the person under consideration is an English or German, the former cognition becomes ava-

1 Sarvārthasiddhi

2 Laghīyastraya p 2, Śloka 5

3 Jñānabindu

graha But, the naiścayikāvagraha is absolutely free from the notions of class, name etc Yaśovijaya holds the same as darśana

This view, though rational, upsets the Agamic divisions of mati The province of mati starts with vyañjanāvagraha and ends with dhāraṇā To hold darśana as a middle stage makes the latter a part of mati

(4) *Darsana as the Representative of dravyārthika naya* · Siddhasena Divākara,[1] who always looks to the side of object, explains jñāna and darśana in another way He says that universality and particularity are two aspects of one and the same individual The consideration of these aspects is based on two different view-points (nayas) The view-points related with the aspect of universality are known as dravyārthika while those with the aspect of particularity are termed as paryāyārthika Darśana and jñāna stress upon these two fundamental aspects respectively Though the object is same in both cases, yet, darśana takes into consideration the universal aspect, while jñāna the particular one

In the stage of omniscience, when the object is intuitioned as whole and not in parts, and the knowledge is all comprehensive, the distinction of darśana and jñāna disappears

(5) *Darśana as the cognition of particulars without particularity* According to Abhayadeva[2], the commentator of Sanmati, Darśana is the cognition of particular objects without knowing their particularity This is a logical explanation of Siddhasena in the light of Nyāya It means that the object is same in the case of Darśana as well as Jñāna But, in the first case the particulars are not recognized as such They are apprehended without any relation between one another

(6) *Darśana as the first two stages of Mati* Jinabhadra in his Viśeṣāvaśyakabhāṣya and Malayagiri in his commentary on the Sthānānga sūtra, refer to a view holding avagraha and ihā

1 Sanmatitarka II 2

2 Sanmatitarka Tīkā p 553

as darśana, while the latter stages of avāya and dhāranā as jñāna The identification of darśana with avagraha and īhā, as the present view proposes, puts down the objection raised above But, this would either upset the theory of the four stages of matijñāna or reject the separate existence of darśana [1]

(7) *Darśana as the first stage of Distant-senses* · Siddhasena Divākara[2] holds that darśana is the first apprehension of things cognized by the distant senses According to this view darśana-is confined to two senses only, i e the sight and the mind The four touch-senses do not come in this category The terms caksur-darśana and acaksur-darśana are confined here, to the visual and mental cognitions respectively. The mental cognition here does not include inference etc in it It is confined to conceptual judgments only, just as the existence of atoms This view brings darśana at par with vyañjanāvagraha The stage ascribed to vyañjanāvagaraha in the case of touch-senses, is allotted to darśana in the case of other senses

(8) *Darśana as identical with Vyañjanāvagraha* Brahmadeva[3] states contiguity as the definition of darśana, but, he does not exclude the touch-senses from this category In his case the scope of vyañjanāvagraha is identical with darśana

(9) *Darśana as Arthāvagraha* Siddhasena Divākara[4] refers to another view, which holds that arthāvagraha is darśana, while the subsequent stages are jñāna We have already discussed this view in the name of Yaśovijaya

According to Brahmadeva[5] the cognition of colour, taste etc in a general way is darśana while that of its division, yellow, white etc , is jñāna This conception also amounts to the same view as expressed above.

---

1. Viśeṣāvaśyaka Bhāṣya G 536
2 Sanmatitarka II 21.
3 Bṛhaddravyasangraha p 81
4 Sanmatitarka II 22.
5 Brhaddravyasangraha p. 88

(*10*) *Darśana as apprehension of the self* Vīrasena[1] refers to a view that every cognition apprehends the self as well as the external object The two parts of objectivity are confined to darśana and jñāna respectively Darśana apprehends the self only while jñāna is related with external objects This view fixes the provinces of jñāna and darśana definitely

A point is raised that the above view goes against the general notion of jñāna It is defined as cognition of the self as well as the object If the distinction between jñāna and draśana is based on their being cognitions of the external objects and the self, respectively, jñāna stands no more as the cognition of both Thus, the Jaina conception of knowledge would become identical with that of the Nyāya

Brahmadeva[2] replies that the above objection is not applicable in the present case The Naiyāyika does not hold darśana and jñāna as two different types of knowledge He maintains that no knowledge is self luminous It means that there is no instrument to know knowledge itself It would remain always unknown at the time of its production It is only in later stages that the knowledge itself can be cognised, if so desired According to Jainism darśana and jñāna are two different types complementing each other Thus, nothing remains unknown They are two functions of the same agent For instance, fire burns as well cooks The activity of fire is the same in both cases The distinction is based on the objects it operates upon The same activity operates on fuel as burning, and on rice as cooking Similarly, the same consciousness when acts as apprehension of the self, it is darśana, while the same is jñāna when apprehending external objects The division is based on the objects and not on the activity.

(*11*) *Darśana as the first inclination of the self* Dhavalā[3] improves the last view that darśana starts with the first inclina-

1 Dhavalā pp 145-48

2 Brhaddravyasangraha p 82

3 Dhavalā p. 458-9

tion of the self to know an object This stage precedes the stage of contiguity If we consider the process of knowledge, the above views can be put in the following order :

1 Inclination or mere awareness—The view held by Dhavalā

2 Contiguity—Siddhasena and Yaśovijaya

3 The cognition of mere existence—Pūjyapāda and the logical period

4 Cognition of general type—Nemicandra and Brahmadeva

As a matter of fact the term avagraha and its general definition denote that it is the first stage where an object comes into consideration Darśana, therefore, must be the stage of mere awareness or contiguity In the latter case it would be confined to two senses only as the case of touch-senses goes to vyañjanāvagraha

Further, the terms of vyañjanāvagraha and Arthāvagraha themselves support the above view Vyañjanāvagraha is merely an activity of senses before reaching the object, as vyañjanā means the senses which manifest the object It is in the stage of arthāvagraha that the object enters into the process. Now, darśana must be a stage preceding them It can be nothing but the desire of soul towards knowing a particular object, which sets the senses at work

Brahmadeva[1] explains it in the following way The self makes an effort to know the external object It is an intellectual phenomenon resulting into jñāna This effort is darśana while the later cognition is jñāna For instance, a person is engaged in conceiving a jar, wishes to know a cloth He turns his mind from the jar and tries to apply the same to cloth. The middle stage when the mind has left the association with jar and has not reached the cloth is darśana This state lasts for a short while only

---

1 Bṛhaddravyasangraha p 81

Darśana is recognized as 'sāmānyagrahana' in all the texts. But the term sāmānya is interpreted differently Vīrasena[1] and Brahmadeva[2] assert that sāmānya means the self or jīva Vīrasena says that the self is sāmānya (general), because, it is common in all the cases of cognition He further states that visual darśana is the result of the ksayopaśama of caksurdarśanāvarna This ksayopaśama, though confined to visual perception only, does not make any distinction amongst the perceptions of different objects Perception of jar is the result of similar ksayopaśama as it is the perception of cloth. Ksayopaśama is the manifestation of a particular power The power is not related with the cognition of particular objects, but, to the capacity of soul It would illumine any object that is within the grasp of that capacity The ksayopaśama is identical with the self and its first inclination towards application of that power is darśana Brahmadeva holds that the self is sāmānya, because, it is common to all cognitions The soul is a common cause in the perception of a jar as well as a cloth The two cognitions are differentiated from each other on the basis of objects only

Dhavalā and Akalanka

Another explanation in this context may be traced in Rājavārtika Akalanka[3] states that consciousness has two forms, the subjective form (jñānākāra) and the objective form (jñeyākāra) The subjective form is like the mirror without reflection, and the objective form is like that with reflection Darśana, as stated by Dhavalā, can be identified with jñānākāra while jñāna with jñeyākāra Akalanka relates jñānākāra as parātman while jñeyākāra as svātman, but, that is in respect of a jar, the object If the same thing is considered in respect of the self or knowledge the order will be reverse Then, jñānākāra would be considered as svātman and jñeyākāra or parāt-

1 Dhavalā p 380-82

2 Bṛhaddravyasangraha p 81

3. Rājavārtika p 55

man Darśana, on account of its being unassociated with the objective element, is svātman, the real nature of the self Jñāna is associated with the object, and therefore, it is not the real nature of the self It is parātman Akalaṅka also states jñānākāra as common to all cognitions (sarvasādhāraṇa) while jñeyākāra as different with each cognition It is particular (viśeṣa) Thus, we can say that the above statement is a logical interpretation of Dhavalā

The Criticism of Dhavalā

An objection based on the literal meaning of the term of darśana, is advanced against Dhavalā Darśana means observation If the external objects are not observed by darśana, none else can do so. This will render the whole universe invisible as it is in the case of a blind man

Brahmadeva replies to the above that the function of observation is done by jñāna Philosophical conceptions do not necessarily follow the popular sense of a term The process of knowledge begins with darśana and lasts upto the final stage of jñāna The purpose of present discussion is to allot the province to each stage The popular view has no weight whether observation should be included into jñāna or darśana Moreover, darśana is not directly related to the external object Indirectly, it covers everything Darśana observes the self, which contains jñāna and jñāna is related with the external object

Again, it can be objected, if darśana and jñāna are apprehensions of the self and external things respectively, they should appear simultaneously, as the soul is never self-ignorant

Dhavalā replies, when the obscuring karman is totally removed, jñāna and darśana are always simultaneous But, in the case of incomplete knowledge they appear gradually In the state of external appearance the internal is obscured Obscurance does not mean here total disappearance but its falling into the back ground

Again it can be asked that śrutajñāna also is self cognitive like other cognitions Consequently, there should be a śruta-darśana preceding śrutajñāna Dhavalā replies that this objection stands no more as śruta is preceded by mati, which is also jñāna Similarly, manahparyāya also preceded by mati or avadhi, and therefore, has no corresponding darśana

Again, there is one objection, which is a bit hard to explain If darśana, being an internal appearance, is independent of the senses, the division of caksurdarśana and acaksurdarśana becomes groundless because, in the region of internal cognitions the only instrument that works is the soul, which is common in all cases

Dhavalā replies that the division of darśana is not based on the self appearance but on its subsequent transformation into jñāna Caksurdarśana means the self-appearance resulting into visual cognition and so on According to Jainas every cognition of an external object is preceded by the corresponding effort of soul which is termed after the resulting jñāna The number of ksayopaśamas, responsible for darśana, is the same as that of resulting jñāna, This contention is not a fancy It is based on sound logic In each and every case of cognition we have to admit the consciousness of certain inherent power existing in the soul

This explains the order of succession also in the case, of different darśanas The darśana of jar is not coexistent with the darśana of cloth, because, they are produced in succession

Two senses of self cognition

According to Jainism all cognitions apprehend the object as well as the self But, Dhavalā holds that darśana does not apprehend the external object, while jñāna does not apprehend the self We can explain this difficulty by analysing the meaning of the self (sva) The cognition of the self (svaprakāśa) has two meanings Firstly, it is self illumination accompanying all the appearances of external as well as the internal objects Secondly, it is activity of the self occurring before

jñāna It is a sort of attention In the distinction of jñāna from darśana we take the latter sense In the definition of knowledge as general we have the former sense

The Main differences summed up

The main differences between the conventional view and that of Dhavalā can be summed up in the following points

	Conventional view	Dhavalā's view
1	Jñāna is a decisive knowledge of the self as well as the object, darśana is not decisive	Darśana and jñāna both are decisive, darśana is related with the self while jñāna with external objects
2	Darśana is the cognition of generality, while jñāna is that of particularity	Darśana and jñāna both are cognitions of generality as well as particularity
3	Both occur after the contiguity of senses with the object	Darśana is prior and jñāna posterior to the contiguity
4	Both are related with the self as well as external objects	Darśana is related with the self while jñāna with the external objects
5	Darśana is not pramāna, jñāna is both	Darśana is always pramāṇa, jñāna is both

The view of Dhavalā can be compared with Samānāntara-pratyaya of the Buddhist

The Two Views Reconciled

We have stated above several notions regarding darśana, which are found in the Śvetāmbara or Digambara literature Fundamentally, they can be put into two broad and naturally opposite groups According to the first group darśana occurs after the contiguity between subject and the object, while according to the second group it occurs before In the original Āgamas we find two terms expressing the nature of darśana They are nirākāra and sāmānyagrahana But, these terms do not lead to any conclusion, as they can be interpreted in both

ways In the later literature generally, the first view is followed; but, Vīrasena, who is held in very high esteem by Digambaras, successfully refutes the above view and establishes the second. It is strange that he did not get a following The great scholars like Pūjyapāda, Akalanka and Vidyānanda do not care even to mention the second view All of them are advocates of the first view Of course, they lived earlier than Vīrasena, but not earlier than the date of the first view, which was first proposed by Kundakunda We cannot say that the later scholars were not in its knowledge.

Brahmadeva[1] makes an attempt to reconcile both the views He says, 'If a parson explains both the views after understanding clearly the import of logic as well as the Āgamas and keeps an impartial attitude, then, both are correct 'He holds that logic is meant for convincing others It explains a theory in the light of the conceptions held by others When a non-Jaina asks about the difference between jñāna and darśana, he is roughly replied that darśana is the cognition of generality, while jñāna is that of particularity. But, when the same thing is explained for a clear understanding of darśana, it is the cognition of the self

Brahmadeva's solution[1] for the two views is not fully convincing, yet, he points out to one significant thing It can be said, on this basis, that the first view is a later phase It appears that this view was introduced as a logical interpretation of the Jaina theory We have stated before that the Āgamas are silent about the self-cognizability of jñāna Ābhinibodhika, the synonym of mati, is explained as the cognition leaning towards the object The introduction of 'sva' (self) in the definition of pramāna is a later development, perhaps borrowed from Dinnāga But, it was adjusted in the system as the term pramāna in its early phase stood for an aggregate of jñāna as well as darśana. According to Dhavalā darśana is not excluded from the category of pramāna Moreover, the Jainas

1 Bṛhaddravyasangraha p 83

did not leave the self unknown as the Nyāya did Like all other systems, admitting consciousness as a natural characteristic of the self, the Jaina also admitted the soul as self-luminary. But, he maintained two bases for the two phenomena in the same process. In the course of time pramāna and samyagjñāna became synonyms, and the term jñāna included in it the self-cognition also Consequently the logicians had to find out another explanation for darśana Though, they gave up the original view, yet, did not abandon two things Firstly, that darśana is the starting point of knowledge Secondly, it is the apprehension of generality With the advent of logical period, as I have stated before, the venue of eipstemological interpretations changed from subjective to objective Consequently, the activity of mere soul was altogether left The first stage of knowledge became contiguity between senses and the object, and 'sāmānyagrahana' was interpreted as the cognition of mere existence

Another point which may be held responsible for the above two views is this, pramāna is generally held as the cause of valid knowledge, but the Śvetāmbaras and Digambaras differ from each other in the exact nature of that cause Vidyānanda holds that the cause of knowledge is labdhīndriya, meaning the psychical senses in the form of power He clearly states that in the definition of pramāna, jñāna means the power of soul leading to the apprehension of an object Devasūri, on the other hand, holds upayoga, i e attention or application of that power as the cause of knowledge The stage of labdhi exists before the contiguity, but, that of attention comes after it The view held by Dhavalā, is nowhere mentioned by the Śvetāmbaras. In the Digambara tradition we have both the views, for which the above difference regarding the cause of knowledge also may be held responsible to some extent.

The Popular View Criticized by Vīrasena

Vīrasena[1] criticizes the popular view on the following grounds

---

1 Dhavalā p. 145-8

1 Firstly, a reality consists of generality and particularity both combined One without the other is inconceivable. Both of them appear simultaneously in each and every cognition If generality is admitted as the object of darśana and particularity that of jñāna, they cannot appear at one and the same moment, as a person with incomplete knowledge cannot have two cognitions at a time We shall have to admit, therefore, that none of the jñāna and darśana, is devoid of either of the two aspects

2 Secondly, even if it is accepted that jñāna and darśana are related with one aspect each, they will lose their validity A valid cognition means the knowledge of reality Generality without particularity and particularity without generality are no more a reality Their cognition means a partial cognition and hence, it is not valid

3 Thirdly, the aspects of generality and particularity, in exclusion of each other cannot be the objects of knowledge, as one, divested of the other does not exist at all

4 Fourthly, the conception of darśanāvaranīya also goes against the popular view Amongst the nine types of it, the first four follow the corresponding types of darśana They cannot be understood independently But the remaining five types of slumber (nidrā) etc are self-evident According to the theory of karman they do not put any obscurance on jñāna. They are related with darśana only They do not put obstruction merely to the cognition of generality They obstruct the very activity of soul towards knowing Our body, and hence the physical sense of touch, is already in contact with the bed during sleep Yet, cognition does not arise, as the soul activity is obstructed In karma literature darśanāvarana is compared with a gate-keeper who does not allow the person to be presented to the king It means that darśanāvarana is a general obstruction not allowing any type of cognition, general or particular This is possible if the very activity of soul is obstructed

As a matter of fact the consciousness of an object is accompanied by two appearances (pratyayas), i e the appearance of assertion (anvayapratyaya) and the appearance of negation (vyatirekapratyaya) When we see a jar, our appearance asserts the existence of jar and negates the existence of other things These two pratyayas are not separate from each other They constitute two aspects of expression related with the same cognition The appearance of an object is impossible without resorting to both of them Anvayapratyaya is related with generality and vyatirekapratyaya with particularity They appear in succession only when expressed through words or conceived discriminately, but, in general appearance they are simultaneous Even in speech or conception the assertion of jar naturally means the negation of others The only difference is that one sense is expressed while the other is implied Darśana and jñāna, which in the case of incomplete knowledge must have succession, cannot be related with two aspects appearing simultaneously and identically Darśana is, therefore, simple awareness of the self without any contact with the object This appearance is called svagata pratyaya (self awareness)

Siddhasena's view of jñāna and darśana as the representative of two nayas also is untenable on the same ground The Nayas are not cognitions of particular aspects, but expressions In expression also the different aspect is not altogether left, but regarded as implied, which in no way can be interpreted as absence The aspects of generality and particularity are present in every appearance In expression also the relevant point is put forth while the other goes to the background The naya which totally rejects the possibility of other aspects is regarded as durnaya or nayābhāsa (fallacious view-point)

Dhavalā[1] also rejects the view that avagraha and īhā are darśana while the other stages are jñāna It specifically asserts that all the four stages, beginning with avagraha upto dhāranā are matijñāna

---

1 Ibid

Darśana as Cit and Jñāna as Prakāśa

Dhavalā makes a distinction between jñāna and darśana on the basis that darśana is simple awareness of the self It is known as cit or caitanya (consciousness) Jñāna is the knowledge of external objects, known as prakāśa (illumination) In the state of darśana, there is no arrangement of the subject and object It is a sort of awakening, where the self gets ready to know objects

Nemicandra defines darśana in following verse

Jam sāmannaggahaṇam, bhāvānam neya kattu āyaram,
Avisesiūna atthe, damsanamidi bhaṇṇae samae [1]

The above verse is admitted as the standard way of distinguishing darśana from jñāna It is generally translated as, that perception of the generalities of things without particularities in which there is no grasping of details, is called darśana in the scriptures This definition is divided into the following three parts

(1) Jam Sāmannaggahanam bhāvāṇam—General apprehension of the objects

(2) Neya kattu āyaram—without particulars

(3) Avisesiūna atthe—without grasping details

According to Dhavalā sāmannaggahana means the awareness of the self The self is sāmānya (general) because it is common to every cognition In the former interpretation sāmannaggahaṇa meant general apprehension and bhāvāṇam (of objects) stood as its objective In the present interpretation sāmannaggahaṇa means the appearance of sāmānya i e the self Bhāvānam is associated with the second particular of 'neya kattu āyaram ' Thus it means, without qualifying or characterizing it with the objects Before, the association of attributes of the objects knowledge is simple and without any form or shape. The objects transform the knowledge and give it a particular shape This shape is described as ākāra

1. Gommatasāra

Jayadhavalā[1] interprets ākāra in two ways Firstly, it means the state of being object to certain knowledge All external things exist in their own nature independent of knowledge A certain internal or external phenomenon transforms a particular thing into the objective of a certain knowledge On account of this transformation that particular thing is separated from the multitude of other things Darśana is the stage occurring before this phenomenon Secondly, 'ākāra' means the object other than the self Both definitions lead to the same conclusion The first takes into consideration the object while the second is related with the self

The third particular is 'avisesiūṇa atthe' In the former interpretation it meant without associating the object with its details In the present it means without specification or qualification of the objects In the former case it meant qualifying the cloth with colour etc as it is red, white, cotton, woollen etc In the present case it means qualifying the knowledge with objects, as it is the knowledge of jar, cloth etc

In the cognition of 'this is a jar', the jar stands as the object of consciousness and, thus, it is objectified At the same time the object on its part qualifies the consciousness These, two functions i e the objectification of the thing and qualification of consciousness are designed by Jayadhavalā as ākāra. Darśana is free from either of the two functions In its case neither a thing stands as an object nor the consciousness as qualified It is self-luminous We can compare it with the light, when there is no object to be illumined The light is no more an illuminer as long as the object does not come in its contiguity. We may call it simply shining But, the same becomes illumining when an object enters into the sphere Similarly, the state of consciousness before the introduction of an object is nirākāra or without object This is called darśana or cit. As soon as an object is introduced it becomes sākāra, jñāna or prakāśa

1 Jaya Dhavalā p 359

We can compare the view of Dhavalā with the conception of Sākṣīcaitanya as held by the Vedānta

Darśana and Pramāṇa

As on the nature of darśana, there are different views regarding its validity also According to Buddhism and the Vedānta it is the sole claimant of real validity The articulate cognition or conceptual knowledge can have only a discursive validity In the systems of Nyāya and Vaiśeṣika the conception of validity changes with the change in definition of pramāṇa The old schools generally define pramāṇa as the experience free from illusion On this basis Śrīdhara has accepted inarticulate cognition as pramāṇa Viśvanātha also follows him But, Gangeśa, the father of the school of Navyanyāya, holds validity of predication as an essential condition of pramāṇa[1] According to him darśana is neither pramā (valid knowledge) nor apramā (invalid knowledge) The systems of Mīmāṃsā, Sāṅkhya and Yoga, generally follow the Nyāya in this respect.

In Jainism the problem of pramāṇa is a contribution of the logical period The Agamic conception of samyak or mithyā was subjective All knowledge related with a samyagdṛṣṭi was samyak and that with a mithyādṛṣṭi was mithyā But, darśana was held as free from the controversy of samyak or mithyā In the division of upayoga there are three ajñānas or mithyājñānas in addition to the five jñānas But, we do not see such division in the case of darśana As a matter of fact the notion of samyak and mithyā is related with personal attitude It is the fruit of jñāna Through jñāna one decides whether an object should be accepted, rejected or held indifferently Darśana is not competent to help in the formulation of that attitude, as it does not lead to any judgment

Siddhasena Gaṇin[2] clearly states that the difference between samyagdṛṣṭi and mithyādṛṣṭi exists in the case of articu-

---

1 Nyāyakandalī 198, Kārikāvalī 134

2 Sanmatitarka Ṭīkā, p 553

late cognition only In the case of inarticular cognition both are on the same level Darśana of a person in the first stage of spiritual development (gunasthāna) is just like that in the fourth or further stages

But, Abhayadeva divides darśana also into samyak and mithyā He does not care whether it leads to any judgement or not He says that every cognition, whether articulate or inarticulate is samyak, if its upholder is a samyagdṛṣṭi and it is mithyā in the reverse case

We have mentioned above the Agamic view about the validity of darśana Umāsvāti[1] has advocated the same view With the advent of logical period the question of samyak and mithyā changed into pramāna and apramāna and the criteria also changed from subjective to objective The question arose whether in respect of the object darśana is pramāna, apramāna or something beyond the two [2]

All the Jaina logicians accept decision or judgement as the essential condition for pramāna They express it through different terms like adhyavasāya vayavasāya niścaya or nirnaya etc. By this they wanted to exclude the Buddhist perception from the category of pramāna, but it held true in the case of darśana also Consequently, darśana was not included into pramana. Māṇikyanandin[3] and Devasūri[4] go to the extent of calling it pramānabhāsa (invalid cognition) and specify its exclusion from the category of pramāna

Abhayadeva[5] has accepted darśana as pramāna, but his interpretation of sanmati follows the Agamic school

Yaśovijaya[6] in his Tarkabhāsā excludes darśana from the category of pramāna But, in Jñānabindu he accepts it as

1 Tattvārthabhāsya 2/9

2. Pramānamīmāṁsā p 5

3 Parīkṣāmukha I 27

4 Pramāṇanaya Tattvāloka I.

5 Sanmati Ṭīkā p 553

6 Jaina Tarkabhāṣā p 1

naiścayika-avagraha, and thereby includes it into mati which is both pramāna as well as apramāna As a matter of fact, though mati is pramāna, yet, its first stage, where no judgement is formed, is neither pramāna nor apramāna

Hemacandra[1] excludes nirvikalpaka pratyaksa from the category of pramāna by inserting nirnaya in his definition Though he specifies the exclusion of Buddhist perception and anadhyavasāya only, yet, it brings darśana also to the same lot by implication

According to Vīrasena[2] darśana also is a judgement The question of its validity, he holds, is not subjective but objective Jñāna, which he names prakāśa or pratibhāsa is both pramāna as well as apramāṇa But, darśana, being a cognition of the self, is always pramāṇa It is absolutely free from doubt (samśaya) illusion (viparyaya) or indefiniteness (anadhyavasāya) We can compare this view with Śankara who holds cognition of the self as always free from doubt etc

Division of Darśana

Darśana is divided into the following four types [3]

1 Caksurdarśana
2 Acaksurdarśana
3 Avadhi darśana
4 Kevala darśana

The first two types depend upon the senses as their cause while the remaining two are supernormal They are produced by the self independently According to Dhavalā all the four darśanas spring from the self None of them has sense as its cause

1 The term caksurdarśana does not require any explanation It is related with the sense of vision

2 About acaksurdarśana there are different views The general conception is this, that the darśana related with non-visual senses and the mind is acaksurdarśana. The discrimina-

---

1 Pramāna Mīmāmsā p 5
2 Dhavalā p 148
3 Prajñāpanā, 29 Upayogapada

tion between visual and the nonvisual senses is understandable as the former apprehends from a distance while the latter through contact But, to place the mind also in this category is hard to explain As a matter of fact mind has no darśana. Its function is limited to the objects grasped by the external senses Memory and conceptual deliberations like inference etc, which are the actual province of mind, do not pass through the stage of darsana This view is supported by the Nandī sūtra also, which does not admit the variety of mental perception

According to Siddhasena Divākara[1] ordinary darśana is confined to mind and the visual sense only Consequently, acaksurdarśana means the mental apprehension not derived through a mark or hetu According to this view the cognition springing from mind alone, and not from any other senses, falls under the head of acaksurdarśana It is the cognition of subtle or distant things, such as atom, meru etc

We are at a loss to understand precisely the underlying idea of the above view that the mental cognition of an atom is acaksurdarśana while that of fire through the mark of smoke is jñāna Perhaps it means that in the case of inference the mind does not conceive the object independently The conception of fire is memory which depends upon the former sense-cognition The perception of the mark helps in revival of that memory In the case of mental cognition like that of atoms, the idea is formed by the mind itself It is a mental vision, where the senses are helpless Further, in inference we do not construct a mental image It is simply the cognition of the existence of major term In the mental visual cognition a certain image is constructed The former is conceptual, the latter perceptual

The above views are mainly concerned with the conception of darśana as the cognition of generality. Dhavalā also follows nearly the same view But in its case cakṣurdarśana does not

1 Sanmati II 25, 26

mean the darśana springing from the vision, but that effort of of the soul which later on results into visual cognition As a matter of fact the division of caksurdarśana etc, has no real significance in the conception of Dhavalā It is merely assumed Moreover, the distinction between visual and other senses exists on the physical plane only The former grasps the object without any physical contact, while the others are touch-senses In the plane of internal experience they do not hold any distinction In case, darśana is an internal experience, this division has no ground If, inspite of it, darśana is divided on the basis of future development, then, there should be six varieties corresponding to the five external senses and the mind, and not two based on touch and without touch

According to another view, referred by Dhavalā[1], acaksurdarśana means recollection of the objects already perceived Dhavalā rejects it on the plea that it would mean the absence of acaksurdarśana in one-sensed animals If 'perceived' is held as 'grasped' by any of the senses, acaksurdarśana would be confined to a mental activity, and this comes to the view of Siddhasena Divākara

Jinabhadra holds that manahparyāya and Śruta are followed by acaksurdarśana. Perhaps, Dhavalā[1] has the same in view

3 Avadhidarśana is the awareness preceding avadhijñāna It has the same sphere of objectivity as avadhijñāna

The above three types of darśanas occur before jñāna Caksur and acaksur precede matijñāna while avadhi darśana preceded avadhi-jñāna Śruta has no preceding darśana as it is preceded by matijñāna Mahahparyāya also is preceded by jñāna, which we have already discussed

4 The last type is kevaladarśana It corresponds to kevalajñāna According to the traditional view it occurs before kevalajñāna, but, it is not accepted by all There are three views regarding it, each championed by a great stalwart of Jaina tradition, which we propose to discuss in brief

---

1 Dhavalā p. 380-382

Kevalajñāna and kevaladarśana

There are three views about the order of succession regarding kevalajñāna and kevaladarśana

1 According to the first view kevala darśana precedes kevalajñāna This view is championed by Jinabhadra and has been generally accepted in the Śvetāmbara tradition It is also supported by the old Agamic tradition

2 The second view holds that both of them occur simultaneously It is advocated by Mallavādin and has got a general acceptance in the Digambara tradition

3 The third view maintains that in the stage of kevala, jñāna and darśana become one This view is held by Siddhasena Divākara

Historical Survey of the Three Views

The Āgamas as well as the other literature earlier than Umāsvāti[1] favour the first view only. The second and third views are not found in it They are not mentioned even for refutation Of course, Kundakunda has supported the second view, but, it is a controversial point whether he lived before Umāsvāti For the present we have followed Pandit Sukhlal, who is definite that Umāsvāti was earlier than Kundakunda Āvaśyakaniryukti asserts that even a kevalin does not possess two upayogas simultaneously This statement appears to be a refutation of the second view But, it is doubtful whether this portion of Niryukti is genuine and not interpolated after Umāsvāti, as it is clear that the entire literature which goes with the name of Niryukti is not genuine

It is Tattvārtha-Bhāsya[1], where we find the second view for the first time Umāsvāti states that in the case of first four types of mati etc the upayoga occurs in order In the case of kevalin where jñāna and darśana are inseparable, all cognizant and constant, the upayogas are simultaneous. Siddhasena

1 Tattvārtha Bhāsya I 31

Ganin[1] interprets the above statement in favour of the first view, but, he does so on the plea that Umāsvāti cannot go against the Āgamas. His very arguments show, if the question of Āgamas is left aside, the meaning would be quite different It also shows that before him, Umāsvāti's statement was interpreted in favour of the second view We are not sure about the author of that interpretation as no other commentary on the Bhāṣya is available

Kundakunda in his Niyamasāra[2], Pūjyapāda in Sarvārthasiddhi[3] and Samantabhadra in Āptamīmāṃsā[4] refer to the second view only They do not refer to the first and third views even for refutation Thus, up to Samantabhadra we do not meet with any Digambara work which mentions the opposite views even for refutation Akalanka is the first to refute the first and third views In the Aṣṭaśatī,[5] he supports the second view and clearly refutes the first view In the Rājavārtika[6] he mentions the first view as an insult to the omniscient, and at other places indicates the undesirability of the third view also He gives a verbatim reply to Siddhasena Divākara by quoting a stanza from Sanmati-Tarka Thus, we can say that Digambara tradition favours the second view only, but the attempt to refute other views was not made before Akalanka

Now, we come to the Śvetāmbara tradition We have stated before that the Agamic literature supports the first view, while the Tattvārtha Bhāṣya favours the second There is a gap of at least two hundred years between Umāsvāti and Jinabhadra, but no work of this period, which discusses the above controversy is available When we come to the works of Jinabhadra, in the seventh century of Vikrama era, we see that the second and

1 Tattvārtha Bhāṣya Ṭīkā p 111-112
2 Niyamasāra, G 159
3 Sarvārthasiddhi I 9
4 Āptamīmāṃsā K 101
5 Aṣṭaśatī with Aṣṭasāhaśrī p 281
6 Tattvārtha Rājavārtika 6 13 8

third views are not only introduced, but, show the existence of sufficient literature before it, dealing with the point Jinabhadra in his Viśesāvaśyakabhāsya[1] not only supports the first view but also refutes the second and third views In his Viśesanavatī (184 219), though a small compendium, he has discussed the same more elaborately Jinabhadra's detailed account and logical presentation of the different views shows that all the three views were prevalent in the Śvetāmbara tradition and were represented by different schools of thinkers On the other hand, upto the time of Jinabhadra there is no Digambara scholar to refer to the first or third view Further, we can say that even upto the present time, no Digambara scholar has supported two other views

The above survey leads us to the conclusion that the old tradition favoured the first view only, i e kevaladarśana and kevalajñāna occur successively and not simultaneously, as the second view holds, nor they are identical as the third view shows Now, we shall try to trace out how the idea of remaining two views originated Pt Sukhlal holds it as the influence of logical period He states that the theory of omniscience as held by the Jainas was attacked on two issues Firstly, it was said, if jñāna and darśana occur successively the stage of omniscience cannot be had When there is jñāna the data of darśana will remain unknown, and when there is darśana the data of jñāna would remain unapprehended Secondly, when an omniscient has known everything, what would he do in the second moment ? The second objection was common to all systems admitting the existence of omniscience But, the first objection was particular to the Jaina only It is probable that the Jaina thinkers came to the theory of simultaneity just to reply it But no theory can get general approval unless it is supported by the scriptures Consequently, the advocates of the second view interpreted scriptures as to support their own view But the people for whom the old tradition was supreme did not favour it Siddhasena Ganin clearly expresses the view

1 Viśesāvaśyakabhāsya G 3089-3135

that, though he is not against the logicality of the second view, but the words of the Āgamas are the supreme authority. If logic goes against them we should drop it and hold the Agamic view

Siddhasena Divākara, being a great logician, holds that in case jñāna and darśana are simultaneous, there is no reason in holding them different The same logic which establishes their simultaneity supports identity also So, he introduced the third view, and interpreted some Agamic quotations also in his support

Thus, all the three views were established and had its champions But, Umāsvāti was a great supporter of the Agamic tradition His support to the second view still remains a mystery

It is also probable that these views might have originated from the mutual discussions of the Jaina thinkers, without any outside influence

The discussion about these three views continued in the Śvetāmbara literature for more than 150 years Each view was supported by reputed scholars Jinabhadra has collected all the views with their arguments in his Viśesanavatī and Viśesāvaśyakabhāsya

Arguments for each view

The first view is generally based on the Agamic statements In the Pannavanāsūtra Gautama asks Mahāvīra whether a kevalin sees (pāsai) Ratnaprabhā (the first plane of hellish kingdom) at the same moment when he knows (jānai) it Mahāvīra replies in the negative He gives reason in the support of his view that jñāna is articulate while darśana is inarticulate If is for this reason that a kevalin when sees does not know, and when knows, does not see The same question is asked about the other planes of hellish kingdom also, with the same reply.

The above statement of Pannavanā, which has parallel passages in the Bhagavatī also, clearly expresses that jñāna and

darśana do not occur simultaneously It is argued that kevalin, in the above discussion, means the person with avadhi, but it is rejected by Jinabhadra as without any ground

The second view is based on the following arguments

1 The Āgamas state kevalajñāna and kevaladarśana as the upayogas which begin but never end If they are accepted as occurring in succession it would mean that they begin as well as end, and this would go against the above conception of the Āgamas.

2 According to the theory of karman jñānāvarana and darśanāvarana are destroyed simultaneously It means that kevalajñāna and kevaladarśana are manifested at the same moment There is no reason why two lamps should not shine simultaneously when their cover is removed at one and the same moment If, even at the removal of āvarana the jñāna and darśana do not occur, the removal would become useless

3 If it is said that the occurrence of one stands as obstacle to the other, it would mean their mutual obscurance, which is against the general conception

4 If either of them does not occur even at the destruction of karmic āvarana, the non occurrence would become natural and consequently permanent

5 If jñāna and darśana occur in succession, a kevalin cannot be omniscient He will not be able to apprehend the generals and particulars at the same moment, or when he sees all things he cannot know them, and when he knows them, cannot see

Jinabhadra replies to the above arguments as follows

1 The first objection that kevalajñāna and kevaladarśana are held as without end, which is not possible if they occur in order is not tenable The succession or order exists in upayoga only, and the conception of endlessness is in regard to labdhi Matijñāna also is said to exist for sixty-six sāgaropama. But, we cannot say that this period is related with upayoga

2 The second objection also has the same answer The removal of āvarana is responsible for labdhi only The upayoga takes certain other factors also into account Otherwise, the duration of mati etc for a long period of sixty-six sāgaropamas cannot be explained

3 If jñāna and darśana do not occur at a time, it does not mean that they are āvarana to each other It is the nature of cognition that two do not occur simultaneously

4 The fourth objection that non-occurrence of cause would lead the phenomenon to permanence, also is replied by the above As it is in the case of mati etc that even at the ksayopaśama of āvarana, they are not constantly in upayoga, similarly, kevalajñāna and kevala-darśana also are not constantly in the state of upayoga even when āvaraṇa is destroyed

It should be noted here that the above objections are replied on the same ground, and it is this, the ksaya or ksayopaśama of the karmic matter is responsible for manifesting the cognitive power only Its application depends upon other auxiliaries external as well as internal The existence of power does not necessarily mean its application For instance, in the state of liberated souls the antarāya karman disappears totally, with all its five varieties, including dānāntarāya (obstruction in giving) lābhāntarāya (obstruction in getting), bhogāntarāya (obstruction in enjoyment of consumable commodities), upabhogāntarāya (obstruction in other enjoyments) But a liberated soul never gets any of the previleges obtainable from the disappearance of these five varieties, because, other auxiliaries are no more operative in that state

We can compare this view with the yogic perception of other systems They believe that a yogin, though possesses the power to know all things, yet, actually knows them only when he applies a particular attention The notion of constant cognition is, perhaps, due to the influence of the notion of God, accepted by other systems The Jainas tried to incorporate all

the virtues in their kevalins, as were accepted in God by other system They left the function of creation, as is expressively went against the karma-theory The Vedānta also has attributed all powers of God to jīvanmuktas, except that of creation

The upholders of the second view are ready to accept power and its application as two things in the case of incomplete cognitions, where other auxiliaries are needed But, in the case of complete knowledge, which does not depend on any external cause, both are one and the same In the case of avadhi and manahparyāya also a particular mental inclination is necessary In their case the mind serves as director But, in the case of kevalin, where mind also not function any more, the casual attention is hard to explain

5 The fifth objection also is replied in the same manner A kevalin is omniscient because he possesses the power of seeing and knowing all things It does not matter whether he actually applies that power The opponent can raise one difficulty in this respect, if both āvaranas are destroyed simultaneously, the resulting jñāna and darśana must be simultaneous There is no reason why one of them should be earlier than the other It is also replied that simultaneous occurrence is related with power only The upayoga is independent

The Unity between Kevalajñāna and Kevaladarśana

1 The first and the main argument advanced by the upholders of unity is this, that the destruction of two āvaranas does not necessarily imply the existence of two cognitions of kevaladarśana along with kevalajñāna. The āvaranas of mati etc. also are no more in existence in the stage of kevala, yet the cognitions of mati etc do not exist with it It is an established principle that two upayogas do not coexist So, we conclude that inspite of the destruction of two āvaraṇas the resulting cognition is one

Jinabhadra replies that kevalajñāna is complete knowledge It cannot co-exist with the incomplete knowledge, as they are contradictory to each other Similarly, we can hold that complete darśana arises at the expiry of incomplete darśana But, there is no contradiction between the two types of complete cognitions

Moreover, kevalajñāna and kevaladarśana stand on equal ground To hold that at the expiry of both incomplete jñāna as well as darśana, only kevalajñāna is manifested and not kevaladarśana is quite irrational

In the above discussion we have mainly followed Jinabhadra, who is an advocate of the first view The second view is ascribed to Mallavādin, but, his arguments in original are no where to be seen The third view is represented by Siddhasena Divākara His arguments are further supported by Yaśovijaya in his Jñānabindu The statement of Pannavanāsūtra also, presented in the support of the first view, is interpreted by Yaśovijaya in his own support

General Remarks

The discussion of kevalajñāna and kevaladarśana is an important commentary on the conception of omniscience According to the first view, which no doubt, represents the Agamic tradition, sarvajña means a person possessing the power to know all objects The application of that power is arbitrary This view seems to be genuine Other systems also hold the same view

Later on came the age of competition in the glory of religious founders Every sect tried to prove its founder as supreme in all respects The Nyāya and Vedānta observed that God is omniscient without mind All of his activities go on automatically The Jainism and Buddhism being atheistic attributed those virtues to Bodhisattva or Arhat So, the knowledge of Arhat was accepted as constant. It was not possible unless the principle of constant attention (satata upayoga) was accepted

The simultaneity of jñāna and darśana also was accepted for the same reason

Siddhasena being a logician, made further improvement He held that omniscience cannot be established unless jñāna and darśana are simultaneous But, both of them are partial views of the same thing The view of an omniscient cannot be a partial view It is always complete So, he held that in the stage of kevala jñāna and darśana merge into one As we have stated before, Siddhasena always looks to the objective side But, Jaina notion of jñāna and darśana is subjective, related with two natural powers of the self,

CHAPTER VI

AJÑĀNA

IGNORANCE

Four Meanings of the Term Ajñāna

In Indian philosophy the team ajñāna is applied to four senses (1) Firstly, ajñāna means wrong knowledge, the cognition which does not correspond with the object or does not cohere with the subsequent cognitions as the idealists hold In this sense ajñāna is generally known as mithyājñāna, samāropa, khyāti, viparyaya or adhyāsa It is related mainly with the problem of validity of knowledge which is a topic for logical period

2 In the second sense ajñāna means perverted knowledge which is a subjective consideration Perversion does not mean wrong apprehension but the wrong attitude towards the object This is the main problem of ethics as well as the Agamic conception of ajñāna

3 In the third sense it means absence of knowledge Here, we have to discuss, if knowledge is a nature of the self, why we know a few objects only and those also not without some effort Further, why there is inequality in respect of knowledge among different persons

4 In the Vedānta-system Ajñāna means avidyā with its two fold power of obscurance as well as false projection The Jaina term for obscurance is jñānāvarana or darśanāvarana This sense is related to the nature of the cause of ignorance

The Āgamas are mainly related with the last three senses only We shall discuss all the four under the following heads .

1 Ajñāna as wrong knowledge.
2 Ajñāna as perverted attitude.
3 Ajñāna as absence of knowledge
4 Ajñāna as the cause of ignorance

Ajñāna as Wrong Knowledge

We have stated before that the epistemology of Āgamas is subjective and not objective So, the question of validity of knowledge according to the correspondance, coherence or some other theory is a subject for logical discussion It is beyond the scope of our present treatment

According to the Jaina logic valid knowledge (pramā) means a decisive cognition of the self as well as the object. The wrong knowledge is known as samāropa (false imposition) which has three types (1) samśaya (doubt) 2 viparyaya (illusion) and 3 anadhyavasāya (indistinct appearance) Darśana also is generally included in the last category The only difference that can be held between darśana and anadhyavasāya is based on their future development Anadhyavasāya stops with its flash of indistinct appearance Darśana later on develops into jñāna. On this basis it is held by some as pramāna Mānikyanandin adds 'apūrva' (novel) also to the definition of pramāṇa, just to exclude repeated cognition (dhārāvanı jñāna) from the category of pramāna But the Śvetāmbara tradition does not agree with Mānikyanandin It holds repeated cognition also as pramāṇa

The Nyāya system excludes smrti (memory) and tarka (hypothetical judgment) also from the category of pramā, which the Jaina logicians do not favour But, these problems form an independent subject of study Some Jaina scholars, though following the Agamic treatment, have adopted the objective view of validity They have used the term samyagjñāna in place of pramāna and thus, mixed both the schools But, their view is not supported by the Agamic spirit.

The Cause of Wrong Knowledge

The only question, relevant with the Agamic theory, is about the cause of wrong appearance We can discern two factors in a wrong appearance Firstly, nonappearance or indistinct appearance of a reality, secondly, the imposition of foreign element As far as the first factor is concerned we ascribe it to jñānāvaraṇīya The second element is the result of mohanīya

mixed with past impressions A person who is absolutely free from greed will never impose silver on a conch shell In the same way he will never see a snake in the place of rope if he is free from fear. In such cases the apparent qualities are, more or less, common to both alternatives i e the real as well as apparent But, the preference for apparent is caused by the complexes inherent in the self In the case of doubt also mohanīya works to some extent. In anadhyavasāya āvarana plays the important part, which does not allow the indistinct appearance result into the distinct one Or, we can say in such cases the mind is drifted towards another object owing to certain forces that work in the mind or natural disinclination, and thus the former appearance remains indistinct

As a matter of fact, according to Jainism, no demarcation line can be drawn between right and wrong as far as incomplete knowledge is concerned No two things are absolutely dissimilar When, one thing appears as something else it must possess some characteristics that are common to both It is a matter of degree to what extent they are possessed Similarly, in the case of so called valid cognition also the object must contain some characteristics as are common to other things Anuyogadvāra states that there are no two things absolutely similar or absolutely dissimilar If correspondance with the object is held as the criterion of validity, every appearance is valid to some extent and to some extent only The logical division of pramā and apramā is only discursive, taking into consideration the major part only According to Jaina logic difference between truth and falsehood is not that of quality, but of degree This view can be compared with Hegelian idealism according to which the distinction between truth and error is one of degree and not of kind

Ajñāna as Perverted attitude

The Tattvārtha[1] relates that mati, śruta and avadhi have a reverse type (viparyaya) also, meaning that they are not only

1 Tattvārtha I. 32

jñāna but also ajñāna The reverse of jñāna is ajñāna. Apparently, it seems a contradiction The samething cannot be jñāna as well as ajñāna But, the above difficulty does not arise when the terms are considered in relation to the subject Jñāna in the present context stands for samyagjñāna and ajñāna for mithyājñāna. But, the jñāna in itself is neither samyak (right) nor mithyā (wrong) It is samyak or mithyā according to the attitude (dṛṣti) of the subject If the subject holds a right attitude, his knowledge is samyak, and if he holds a wrong attitude his knowledge is mithyā

Pūjyapāda[1] and Akalanka[2] explain this point through the instance of milk placed in the gourd with dust The milk, though sweet by nature gets bitter if placed in a gourd with dust Similarly jñāna becomes ajñāna when possessed by a mithyādṛsti It may be argued that a jewel does not lose its lustre wherever it may be placed Even if burried under ground it will hold its nature as before Similarly, jñāna also does not change its nature of samyaktva or mithyātva merely by association with different subjects. Akalanka replies, 'We do not propose that everything changes its nature by different associations. It is the peculiarity of certain things that they do not change while others do Moreover, it is also possible that the same condition may influence one thing and not the other No, general rule can be made in this respect Regarding jñāna it is held, that it changes according to the subject The main reason for this view is that jñāna is not an entity separate from the subject It is the very nature of the soul Consequently, its change is natural with the change of the subject's attitude

Difference between Jñāna and Ajñāna in respect of appearance

The next point related with this topic is whether there is any difference between jñāna and ajñāna in respect of cognition In ajñāna also a jar appears as jar as good as in the case of jñāna Umāsvāti[3] explains that ajñāna, i e the knowledge of

1 Sarvārthasiddhi I 31

2 Tattvārtharājavārtika p 63

3 Tattvārthasūtra I 33

a mithyādrsti, is not rational He strikes at the right point merely by accident For instance, an intoxicant or lumatic does not recognize a thing as it is He may take a cow for a horse and vice versa He may call a stone as gold and gold as stone Accidentally, he may strike at the right point also and call an object what it is But, this accidental recognition of reality is not rational It is based on eccentricity We cannot recognize it as valid inspite of its correspondance with the reality Similarly, the knowledge of a mithyādrsti, though similar to samyagdrsti in its outward form, is not based on rational ground A mithyādrsti also knows the jar as jar but he does not know in what relation it is so He does not know that the existence of a thing is relative It exists in relation to its own substantiality space, time and state, while in relation to those of another it does not A mithyādrsti cannot make out this distinction His knowledge of existence or non-existence is merely accidental

Pūjyapāda[1] states that a mithyādrsti takes a non existent for existent, an existent for non exisient and sometimes both of them rightly, just as a person in the state of delirium mistakes his wife for mother and vice versa He, accidentally, strikes at the right point also and calls the mother as mother But it can not be recognized as valid cognition Similarly, mati etc when not based on rationality, become wrong

Four types of Illusion (viparyaya)

As a matter of fact the distinction between right and wrong, in this respect, is not discursive but philosophical Pūjyapāda classifies the perverted knowledge into the following types[2]

1. Kāranaviparyāsa—Perverted notion regarding the cause of an object The monistic Vedānta holding Brahman as the cause of universe and other systems differing from the

1 Sarvārthasiddhi, I 31

2 Ibid

Jainas in respect of the cause of universe, are included in this category

2 Bhedābhedaviparyāsa—Perverted notions regarding the relative identity and difference The notions of absolute identity or absolute difference between cause and effect are the instances of this perversion

3 Svarūpaviparyāsa—Perversion about the nature of reality, like the Buddhist conception of all objects as particulars or without conceptual elements, or without any real existence

All these false notions are examples of different types of viparyāsa, i e perverted knowledge

Two Denotations of Sat and Asat[1]

The main contention of the Tattvārtha sūtra is that in ajñāna there is no discrimination between sat and asat Akalanka takes them in two senses each Firstly, sat means commendable and asat means censurable An aspirant tries to make a distinction between what is commendable or beneficial and what is the contrary He accepts the beneficial and abandons the harmful The criterion of this valuation is nothing but salvation, the absolute emancipation from the worldly ties and pains The other standards of valuation are not ultimate A person with right attitude can rightly judge the value of everything on the standard of salvation, while the person with wrong attitude goes astray

The second meaning of sat is existent In this respect also the various systems hold different views According to the Vedānta sat means an unchangeable eternity, according to Buddhism it is a flux and so on The Jaina holds that sat means change with permanence This philosophical distinction between sat and asat is held rightly by a samyagdrsti only

The first meaning is related with the ethics while the second with metaphysics A wrong attitude rejects in either of the two

1 Tattvārtha Rājavārtika p 63

meanings, is sufficient to make the knowledge a mithyājñāna. The metaphysical perversion can be further analysed into kāranaviparyāsa etc

Four bases for calling the knowledge of Mithyādrsti as Ajñāna

Jinabhadra[1] relates the following four reasons in calling the knowledge of a mithyādrsti as ajñāna

1 Sadasatoraviśesa (Indiscrimination between sat and asat) A mithyādrsti takes up everything in the absolutistic way while the reality consists of nonabsolutism Thus, he is not able to ascertain what is sat, and what is not This is a mithyājñāna in the realm of metaphysics

2 Bhavahetu (The cause of bondage)—Knowledge of a mithyādrsti leads him to entanglement in the worldly affairs He takes those very acts as the cause of liberation as increase the cycle of births and deaths This point relates to the field of ethics

3 Yadrcchopalambha—Irrationality in judgement This point relates to the field of logic

4 Jñānaphalābhāva (nonattainment of the fruit of knowledge)—The purpose of knowledge is to accept what is beneficial and to abandon what is harmful A mithyādrsti does not get this efficiency He adopts the harmful way to bondage which deserves abandonment On the other hand he rejects the blessed way to emancipation, which is worthy of following This is a pragmatistic explanation

The Objective view of Vidyānanda

Vidyānanda takes the objective view in deciding the problem of mithyājñāna and includes all the three varieties of samśaya (doubt), viparyaya (illusion) and anadhyavasāya (indistinct appearance) in viparyaya He states that the first three types of jñāna can occur in the form of illusion also with its abovementioned three types In mati and śruta all the three types

1 Viśesāvaśyaka Bhāsya G 15

are possible, but, in avadhi there are two only, for, doubt is confined to the mental function only In avadhi the senses or the mind do not function any more It is intuitional, a direct apprehension by the soul The possibility of illusion in the case of avadhi, is caused by the existence of wrong attitude in the beings with avadhi Similarly indistinct appearance (anadhyavasāya) is possible where the attention is withdrawn or diverted towards some other objects without reaching the stage of decision [1]

This viparyaya or perversion is possible in the first three types only, as only they can coexist with mithyādarśana (wrong attitude) Manahparyāya occurs in an ascetic only, where darśanamohanīya and the major portion of cāritra-mohanīya is either destroyed or subdued Kevala occurs when the four ghātikarmans are destroyed completely So, viparyaya, which is the result of darśanamohanīya, does not occur in these stages In the case of avadhi also it occurs with the lower types only It is not possible in the cases of parmāvadhi or sarvāvadhi

Eleven types of Āhārya and Sahaja etc

Vidyānanda[2] divides viparyaya into two categories of āhārya (imposed) and sahaja (natural) Āhāryaviparyaya is the perversion created by wrong instructions, verbal or scriptural. It is an external imposition Sahajaviparyaya means the perversion created by the effect of past impressions existing naturally. The śruta is āhārya in some cases and sahaja in others Mati and vibhanga (perverted avadhi) are sahaja only Thus, we have the following eleven categories

1 Āhāryaśrutaviparyaya—The convictions derived from mithyāśruta i e the books or preachings related to misguided authorities, such as the various notions of absolutists regarding the existence and nonexistents etc

1 Tattvārtha Ślokavārtika I 31

2 Ibid.

2. Āhāryaśrutasamśaya—There are some heretics doubtful in the existence of distant objects like heaven, hell etc. Others are doubtful in the apparant objects also Their holding is Āhārya-śruta samśaya

3 Āhārya-Śruta-Anadhyavasāya—There are others who hold indistinct knowledge (anadhyavasāya) regarding the existence of an omniscience Further, there are some, not clear in ethical code also

4 Mativiparyaya—sahaja

5 Matisamśaya—sahaja

6 Matyanadhyavasāya—sahaja

We have stated above forty-eight types of mati related with each sense Any illusion, doubt or indistinction related with them constitutes the corresponding type of viparyaya Similarly, any wrongness in memory, recognition or inference also would come in these categories

7 Śruta-viparyaya—sahaja

8 Śruta samśaya—sahaja

9 Śruta-Anadhyavasāya—sahaja

These types are connected with the śruta where no external authority is depended upon just as in the case of inference Vidyānanda considers the views of Mīmāmsā and G-ammarian schools regarding the interpretation of a sentence as āhārya viparyaya

10 Avadhiviparyaya—sahaja

11 Avadhi-Anadhyavasāya—sahaja

Other systems compared

The above stated view of ajñāna is not peculiar to Jaina only Other systems also maintain similar views

Buddhism divides knowledge (prajñā) into three types of Anāsravaprajñā, Sāsravaprajñā and Avyākrtaprajñā The first is called vidyā and the second avidyā Vasubandhu[1] states that avidyā is not the absence of vidyā but an opposite to vidyā,

1. Abhidharmakośa VII, 2

just as the terms of anrta (untrue) and amitra (not friend) They do not express merely the negative sense, i e the absence of truth or that of friends, but something positive which goes against the sense of the term without negation They mean falsity and enmity respectively Similarly avidyā means a knowledge which is not vidyā i e perverted knowledge As a matter of fact avidyā is the dirt of knowledge Avyākrtaprajñā is simple knowledge and cannot be classified in either of the two It is like darsana of the Jainas The Buddhist also accepts that vidyā leads to salvation and avidyā to bondage [1]

But unlike Jainism the Buddhist does not hold vidyā and avidyā on the same level in respect of their objective side According to Jainism the object appears similar in both cases, but, it is conceived differently In vidyā the conception is non-absolutistic while in avidyā it is absolutistic According to Bud dhism the conceptual knowledge is loka samvrti satya, i e true in discursive consideration only It is not paramārtha-satya i e true in reality The real truth relates to the knowledge of four noble truths only

At the same time the Buddhist does not distinguish vidyā from avidyā on subjective consideration as the Jainas do According to Buddhist both are common with every-body The only difference between an enlightened and the layman is that the former has realized the truth while the latter has not. As far as their cognition of external objects is concerned they are on the same level The enlightened having realized the truth concentrates on it and purifies his mind Purification does not mean the absence of discursive knowledge but absti-nance from vices (akuśala) and leaning towards virtuous deeds (kuśala) This purification gradually slackens the worldly ties, the group of which is recognized as the self Ultimately, when all the ties break away, the self does not exist any more, it attains the state of nirvāna

1. Abhidharmakośa II 28

Though sammā ditthi (right attitude) plays important part in Buddhism also, it is not the sole criterian of distinction between vidyā and avidyā

Further, it should be observed that avidyā according to Buddhism, is not a foreign matter that obscures the natural light of the self as it is according to the Jaina and Vedānta According to Buddhism avidyā also is a natural state of the mind, i e self It is a flow of psychical activities directed towards the so called impious deeds (akuśala) The same flow becomes vidyā when the direction is changed So vidyā does not rise as the destruction or disappearance of avidyā but the latter turns into vidyā The distinction of purity and impurity also is merely discursive, based on social convictions

According to the Vedānta jñāna and ajñāna are diametrically opposite to each other One is intelligent the other is non-intelligent One is light, the other is darkness One is internal the other is changeable One is beyond time and space the other is within those limits One is without any positive quality the other is the cause of all conceptual thoughts One is eternal the other is external According to Buddhism avidyā was a particular direction of the self According to the Vedānta it is an obscurance of the natural state of Brahman One is noumenal, the other is phenomenal The Vedānta attributes ajñāna with two functions It obscures the knowledge of reality and it projects a non-real matter for imposition The latter function can be compared with mithyā drsti of the Jainas But the Jaina being a realist does not believe in phenomenal projection He holds misconceptions in its place The function of obscurance is comparable with jñānāvarana of the Jainas to which we shall come shortly

Vijñāna Bhiksu and Patañjali[1] also interpret avidyā as the knowledge opposite to vidyā

The Sānkhyasūtra maintains jñāna as the cause of salvation

1 Yogasūtra II 3-4

while viparyaya that of bondage By jñāna it means the knowledge of discrimination between prakṛti and purusa Viparyava is not merely illusion or wrong cognition, but, all the mental impressions or activities that lead the self astray and keep it involved in the worldly affairs

Vijñāna Bhiksu, following Yogasūtra, enumerates the following five types of viparyaya

1 *Avidyā*—The cause of taking one as permanent, pure, pleasurable and spiritual what is really perishable, impure, painful and material is called avidyā

2 *Asmitā*—Arrogance or the conception of identity between spirit and matter, to maintain that there is no spirit except the material body

3 *Rāga*—attachment

4 *Dvesa*—Hatred

5 *Abhiniveśa*—complexes like the fear of death etc

Vācaspati relates the following three types of bondage as the effect of viparyaya

1 *Prākrtika*—Holding prakrti (matter) as the self and worshipping it with that esteem

2 *Vaikrtika*—Holding vikrti, the effects of prakrti, i e the material elements, senses, ego (ahankāra) and mind (buddhi) as the self and worshipping them

3 *Dāksinaka*—To hold sacrifice (ista) and the works of public utility (āpūrta) as the path to happiness.

All these conceptions, according to Sānkhya are misleading Jainism included these into mithyātva

Patañjali supports the Sānkhya view by holding the above mentioned five types of viparyaya as kleśas He divides the mental activities into klista (afflicted) and aklista (non afflicted) corresponding to mithyājñāna, the samyagjñāna of the Jainas Avidyā is the fundamental cause of the remaining four kleśas He states in clear term that avidyā is not absence of knowledge, but the knowledge opposite to vidyā

The Nyāya also holds tattvajñāna as the path to liberation while viparyaya as the cause of bondage But in its later stages, it leaves the aim of liberation and deals mainly with logic, where ajñāna is not perverted knowledge, but absence of knowledge

Ajñāna as Absence of Knowledge

Now, we come to the problem of ignorance, in its literal sense, i e the absence of knowledge The term knowledge, in the present context, has two denotations Firstly, it means the power of knowing and secondly, it means the cognition or the application of that power The question of the absence of knowledge will be discussed in both perspectives We shall discuss why we cannot know an object as well as why we do not know an object By absence also we can take partial as well as the total absence Partial absence in other words is the problem of inequality in knowledge The total absence is the problem of mind and matter which we have already discussed in the first chapter We can analyse the problem in following questions

1 Why does one class of entities possess the power of knowing while the other does not ? In other words it is a question related with distinction between intelligent and nonintelligent beings

2 Amongst intelligent beings also why there is a gradation of knowledge ?

3 If knowledge is a natural characteristic of the self why it is not permanent ?

These questions and such others are replied by different systems in their own way According to the materialistic view of Cārvāka there is no difference between intelligent and non-intelligent beings Regarding inequality or gradation of knowledge he depends upon the physical structure of mind It can grasp more objects and penetrate deeper if the tissues are fine Their roughness results into intellectual bluntness Our mind is affected by diet and other physical environment also The third question does not arise in the case of Cārvāka as it rela-

tes to the upholder of consciousness as natural characteristic of the self,

The Nyāya makes a distinction between non-intelligent and intelligent on the basis that the latter can inhere in the quality of buddhi or consciousness That quality is generated by the contact between mind and the soul which is possible in the physical body only In the state of sleep as well as liberation that contact is lost and therefore on cognition is possible Regarding the gradation of knowledge, the Nyāya attributes all responsibility to buddhi, which can be developed through various excercises The question of constant knowledge does not arise in his case

According to Buddhism mind or citta is naturally intelligent or intelligence It is a psychical flow, but it grasps the object only when the latter comes into concomittance The power of cognition is obscured bv jñeyāvarana also The gradation in knowledge depends upon the thickness or thinness of that āvarana But, it should be noted here, that āvarana, according to Buddhism, is not a material substance but impression (samskāra) of the past experiences We see that our mind loses balance or concentration when anger or other passions invade it It is not able to apprehend even a clear object in that state Thus, these samskāras influence the mind and rob it of its natural power Ignorance results from absence of concentration or concomittance

According to Sāṇkhya ignorance results from absence of vrtti It holds knowledge as well as its obscurance as belonging to matter (prakrti), which is constituted of three ingredients The first ingredient, namely sattva causes knowledge, while the third namely tamas, causes obscurance The destruction of the sense power (indriyavadha) is one of the functions of tamas Deafness, blindness, and other defects of senses result from it Thus, the absence of knowledge is caused by tamas, which is a substantial matter The gradation in knowledge depends upon

the purity of sattva which again depends upon the lesser or greater influence of rajas and tamas

According to the Yoga-system there are five activities of mind The state of ignorance also is one of them The gradation in knowledge depends upon the first activity i e pramāna

The Advaita Vedānta holds avidyā or ajñāna as a positive category, which is neither permanent like Brahman nor non-existent like lotus in the sky It consists of two powers, namely the power of obscurance (āvaranaśakti) and the power of projection (viksepa śakti) We have already discussed the latter which is responsible for imposition or mithyājñāna At present we are concerned with the power of obscurance, which conceals the reality At realization, as we have stated, obscurance is destroyed totally and reality is revealed It does not present any difficulty in its explanation We have to discuss particularly the discursive knowledge of external objects, known as vrttijñāna, Brahman is one and the ajñāna obscuring it also is one If it is removed at the first cognition, there should be no further obscurance There are five views to explain this difficulty

1 According to the first view Vrttijñāna is like a flash of glow warm in the all-covering universal darkness It destroys ajñāna in a very small part only that also for a moment

2 According to the second view the ajñāna contracts like a mat and spreads again when the cause of that contraction disappears

3 The third view maintains that ajñāna flees away like a defeated soldier and comes again when the cause of fear is no more

4 The fourth view holds that ajñāna by nature is not able to obscure that region of reality which is occupied by vrtti It obscures only that region as is free from vrtti

5 According to the fifth view, which is the most popular there are two types of ajñāna, Mūlājñāna (root ignorance) and Tūlājñāna (temporary ignorance) or avasthājñāna (pheno-

menal ignorance) Mūlājñāna is one. It is destroyed at realization only Tulājñānas are as many as there are cognitions Every cognition destroys the corresponding tulājñāna while the others subsist as they were

The last view can be compared with the Jaina theory of kevalajñānāvarana and the four types matijñānāvarana etc, which can be put in other words as sakalajñānāvarana (obscurance of complete knowledge) and vikalajñānāvarana (obscurance of incomplete knowledge) The Jaina theory of ksayopaśama is a combination of the first and second views The first propounds partial destruction (ksaya) which the Jainas do not believe

The next question relates to the position of tulājñānas There are two views regarding it

1 According to the first view these ajñānas also have no beginning just as Mūlājñāna

2 According to the second view they are not without beginning They come and go like the states of dream and sleep

According to Jainism the duration of all the karmans is fixed None can be said as beginningless Yet, all the karmans are beginningless in respect of their stream The old are destroyed and new ones come in This stream is sometimes thick and sometimes thin When it is thick the amount of knowledge decreases When it is thin the amount of knowledge increases. But, this gradation occurs in the four types of incomplete knowledge only Kevala has no gradation It occurs at the destruction of obscurance completely Consequently, it is permanent. In this respect we can say that the obscurance of kevala is beginningless It does not mean that the same obscuring substance is in operation from the time without beginning The maximum duration of the obscuring substance is twenty kodākodī sāgaropama, after which it cannot remain attached with the soul It only means that the obscurance of kevala has no beginning and consequently the stream of its obscurance also is without beginning This cannot be said of other types as they

appear and disappear In the cases of avadhi and Manahparyāya also where they have never occurred before, the stream of their obscurance also can be held as beginningless We can compare the stream with Mūlājñāna and individual obscuring substances with Tulājñāna

The Jaina Theory of Āvarana

According to the karma theory of Jainas the function of obscurance is related with the first two types of karman, i e jñānāvaranīya and darśanāvaranīya The function of projecting mithyājñāna or other false notions are related with Mohanīya According to Jainism this projection is not false appearance, but wrong attitude Wrongness does not mean unreality but pervertion or leading astray from the path of liberation

Jñānāvarana is compared with a cloth bondage on the eyes It means that jñānāvarana obscures the power of knowledge Daraśanāvarana is compared with the door keeper who does not allow a person to present himself before the king Similarly, darnśanāvarana obstructs the presentation A child and an animal possess the power of sensation in same amount as does a learned man The presentation of a thing is similar in both cases But, the child lacks in the power of knowledge His understanding cannot be compared with that of a grown up person On the other hand a blind man and a person with perfect sight possess the same power of understanding But, in the case of blind the things are not presented while in the latter case they do

Division of Āvarana[1]

We have divided the āvarana into jñānāvaranīya and darśanāvaranīya They are further divided into five and nine types respectively The five types of jñānāvarana correspond to the five types of jñāna Darśanāvarana is divided into nine types, out of which the first four correspond to the four types of darśana The remaining five types are as follows

---

1 See, Karmagratha I 10

1 Nidrā—sleep, where the person can be awakened easily
2 Nidrā nidrā—sound sleep, to be awakened with difficulty
3 Pracalā—sleep in sitting or standing position
4 Pracalā-pracalā—sleep in the state of walking.
5 Styanagṛddhi—Somnambulism, or doing work in sleep

Sarvaghātin and Deśaghātin

According to the karma theory, as we have stated before, the eight karmans are divided into two groups The first group consists of Jñānāvaranīya, Darśanāvaranīya, Mohanīya and Antarāya It is known as ghātin, because, it suppresses the natural qualities of soul The second group consists of Vedanīya, Āyusya, Nāma and Gotra It is known as aghātin, because, it does not suppress the qualities of soul It is mainly related with new creation

The ghāti-karmans are further classified in the following types known as uttaraprakrtis

1 Jñānāvaranīya	5
2 Darśanāvaranīya	9
3 Mohanīya	28
Four passion multiplied into four grades	16
Nine Nokasāyas (mild) passions	. 9
Darśāna mohanīya	3
4 Antarāya	5

In all there are forty seven ghātiprakrtis They are divided into two groups, according to their potency to suppress or observe the corresponding spiritual quality The prakrtis which suppress the corresponding quality completely are known as sarvaghātinis and those which do so partially are deśaghātinis.

Out of the above forty-seven prakrtis the following are sarvaghātinīs

1—2 Two āvaranas of kevalajñāna and kevaladarśana
3—7. Five types of sleep, nidrā etc

8-19 First three quadruples of passions They obstruct the right attitude, the vows of a layman and the vows of an ascetic respetively

20 Mithyātvamohanīya

At present we are concerned with 1 to 7 only The remaining prakrtis mainly obstruct the right conduct and right attitude

The remaining twenty seven prakrtis are deśaghātinīs They are as follows

1—4 First four types of jñānāvaranīya

5—7 First three types of darśanāvaranīya

8-11 The fourth quadruple of passions

12-20 Nine types of mild passions

21-22 Samyaktvamohanīya and miśramohanīya

23-27 Five types of antarāya

In this group also we are concerned with 1 to 7 Thus we have seven sarvaghātinī and seven deśaghātinī prakrtis related with jñāna or darśana Out of the seven sarvaghātinīs kevelajñānāvarana is related with jñāna while the remaining six with darśana The last five are different types of slumber which obstruct darśana completely. But, it is only a rough estimate During sleep also one reacts the external stimuli It is not possible without a certain degree of sensation Further, we make up a sleeping person by calling him It is not possible if he does not get any sensation of sound So, we have to admit there a certain degree of sensation however feeble it may be

Kevalajñānāvarana and Kavaladarśanāvarana

Kevalajñānāvarana is compared with a cloud obscuring the sun The cloud, however, thick it may be, cannot obscure the sun completely It cannot wipe out the difference between day and night It can be asked in this respect if kevalajñānāvarana does not obscure knowledge completely, it cannot be a sarvaghātinī prakrti For, it is held that even a minutest particle of sarvaghātinī is sufficient to obscure the corresponding quality completely

Te above objection does not stand any more if we consider the quality obscured by kevalajñānāvarana. It does not obscure knowledge in general, but, only the kevala type of it, which does not know any gradation It is always obscured completely. Complete knowledge is the last point of the gradation of knowledge It cannot have further degrees Even, if one particle of obscurance exists, there is no complete knowledge Thus, one particle is sufficient to obscure the corresponding quality completely

Further, kevalajñāna is a ksāyika state, which occurs at the complete destruction of corresponding āvarana We have stated above the three types of the removal of karmic matter They are ksaya, ksayopaśama and upaśama Ksaya means complete destruction, Upaśama means complete subsidence, and Ksayopaśama means partial destruction or subsidence with a partial rising

It can be asked here, whether all the āvaranas of kevalajñāna are destroyed at one and the same time or at different times In first case we shall have to accept them as beginningless Because, kevalajñānāvarana once removed,cannot reappear; and kevalajñāna once realized cannot be reobscured. But, we cannot accept this view as the duration of āvarana is fixed In the second case partial removal has to be accepted This objection does not stay any longer if the nature of kevalajñānāvarana is considered precisely. There are innumerable āvaranas related with kevalajñāna, each with full capacity of obscuring the latter They are destroyed automatically at the expiry of their duration or by following internal or external penances. The old are destroyed and new ones come in Absence of partial destruction only means that kevala is not revealed partially As a matter of fact complete knowledge is not obscured by the volume of jñānāvarana which increases and decreases according to our passions Complete knowledge is obscured by the last molecule of āvarana, destruction of which results into kevalajñāna Other molecules assembled in that volume are related with incomplete knowledge only. At the same time we

cannot fix a particular molecule with that designation, because it will produce the same difficulty No particle can exceed the maximum limit of duration Every particle is lost in a volume It is a question of relativity, but, the whole volume cannot be designed as such Though no particular molecule lasts for more than the fixed duration, yet, the last molecule is always there Every molecule, while operating, obscures complete knowledge, but, when it disappears, the resulting knowledge is not complete but incomplete, as other particles are left behind, and new ones are added to them. When new inflow is stopped, and the stored molecules are destroyed, knowledge also increases gradually All the middle stages are ksāyopaśamikas But, at the end there comes a stage when the last molecule also is destroyed The destruction of that molecule means ksaya or complete destruction, which results into kevalajñāna Thus, we can see that ksāyika state occurs once only In spite of it the corresponding āvarana is not beginningless

The comparison of kevalajñānāvarana with cloud raises another confusion Does the cloud obscure the sun or the lower world ? Sarvajñātman has beautifully described this confusion He says, ordinary people hold the sun as obscured by the cloud, while in reality the object of obscurance is their own vision According to the Vedānta, ignorance about Brahman is the root cause of the apparant world The sun in that system is compared with the object of ignorance i e Brahman and the observer is jīva But, the Jainas are realists They do not hold that ignorance of reality projects the apparent world. So, they hold that the object of jñāna as well as ajñāna is the external objective world as well as the knowledge itself Thus, as far as the knowledge of sva (self) is concerned we can say that the consciousness itself is the locus as well as the object of ignorance But, in respect of the knowledge of external world the locus and object are different The self is the locus and the external world the object Thus, the two views of the Vedānta are more or less reconciled

Further, we have stated that Darśanāvarana is like a door-keeper and Jñānāvaraṇa like a bondage on the eye The first is concerned with presentation, while the second with understanding Presentation is objective, it introduces a new object to consciousness Moreover, the varieties in presentation depend upon the object On this basis, we can associate the corresponding obscurance also with the object The understanding, though it moves round the presented object, does not depend upon it The variation in understanding does not necessarily require variation in the object The same man, with similar presentation, is taken into different relations by different persons On this plea, we can say jñāna as subjective, and consequently the corresponding āvarana also

The question of kevaladrśanāvarana also is the same as that of kevalajñānāvarana The only difference is that it is related with presentation

Yaśovijaya attributes the above two types of āvaranas with double functions i e the obscurance of the kevalajñāna and kevaladarśana as well as p oduction of incomplete cognitions

●

Bibliography

Abhidharmakośa, Kāśī Vidyāpītha
Abhidharma-Kośa, Vyākhyā Sphutārtha, Luzac & Co
Abhidharma Philosophy by J. Kaśyapa
Ācārāngasūtra Āgamodaya Samiti
Ādhyātmika Vikāsakrama (Guṇasthāna) by Pt Sukhlal, Ahmedabad
Advaita Ratnarakṣaṇa, N S Press Bombay
Advaitasiddhi, N S Press, Bombay
Ālambanaparīkṣā Adyar Library Series, Madras
Āmer Śāstra Bhaṇḍāra, Jaipur D J Mahāvīra A Kṣetra Society
The Analysis of Mind, by Bertrand Russell, Allen and Unwin
Anekāntajayapatākā, edited by Prof Kapadia
Anuyogadvārasūtra, Āgamodaya Samiti
Āptamīmāṃsā, N S Press, Bombay
Āptaparīkṣā, N S Press, Bombay
Aṣṭasāhasrī do
Aṣṭasahasrī Vivaraṇa by Yaśovijaya
Āvaśyakacūrṇī Vol 2
Āvaśyakaniryukti, Surata
Basic conception of Buddhism, Calcutta University
Bhagavadgītā
Bhagavatīsūtra, Ahmedabad
Bhāmati the Commentary on Śānkarabhāṣya
Bhāttacintāmaṇi
Bodhisattva Doctrine in Buddhist Sanskrit literature, Kegan Paul
Bṛhadāraṇyaka Upaniṣad,
Bṛhadāraṇyaka-Upaniṣad, Śānkarabhāṣya

Brhati Pañcikā, Madras
Brhatkalpa Bhāsya, Ātmānanda Sabhā, Bhavanagar
Brahmaśūtra—Śānkara Bhāsya, N S Press, Bombay
Buddhist Flux, Calcutta University
Buddhist Logic, Vols I and II Stcherbatsky, Leningrad
Buddhist Manual of Psychological Ethics, London
Buddhist Philosophy of Universal Flux, Calcutta University
Central Conception of Buddhism by Stcherbatsky, Leningrad
Chāndogya Upanisad
Citsukhī N S Press Bombay
Constructive Survey of Indian Philosophy, Ranade
Critique of Pure Reason, Kant, Willey Book Co New York
Daśavaikālikacūrni
Daśavaikālikaniryukti
Daśavaikālikasūtra
Daśavaikālikākatīkā by Haribhadra.
Dhammapada
Dinakarī, the commentary on Muktāvalī, N S Press, Bombay
Doctrine of Karman in Jaina Philosophy, by Glasenapp, Bombay
Dravyagunaparyāyanorāsa by Yaśovijaya
Dravya-Sangraha, Sacred Books of the Jainas, Arrah
Dvātrimśaddvātrimśikā, Siddhasena Divākara
Elements of Constructive Philosophy, by J S Mackenzie, Macmillan
Essentials of Indian Philosophy, by Hariyanna
Fragments from Dinnāga by Randle, R A. S London.
Gommatasāra, Karmakānda, J P House, Lucknow
Gommatasāra, Jīvakānda, J P House, Lucknow
History of Canonical literature of the Jainas H C L. J.
History of Indian Literature by Winternitz, Calcutta University
History of Indian Logic, S. C Vidyabhusana, Calcutta.

History of Western Philosophy, Russell, G. Allen and Unwin
An Idealist view of life Radhakrishnan G Allen & Unwin.
Indian Antiquary, Vol XI
Indian Logic and Atomism by Keith, Oxford
Indian Logic in the Early Schools, by Rand, Oxford
Indian Philosophy, Dasgupta Vols 1-4
Indian Philosophy, Radhakrishnan, Vols 1 and 2
Indian Psychology, Perception Kegan Paul
Indian Realism by Sinha, Kegan Paul
Īśāvāsyopaniṣad
Jaina-Sāhitya-Saṁśodhaka J S S Vol 3
Jaina Siddhānta-Bolasaṅgraha Bikaner
Jaina-tarkabhāṣā, Singhi Series
Jaina Theory of Non-Absolutism by S Mukharjee
Jñānabindu, Singhi Series
Labdhisāra (Kṣapaṇāsāra) N S Press, Bombay
Kārikāvalī by Viśvanātha
Karma Prakṛti M. Jñāna Mandira, Dabhoi
Karmagranthas 1-4, Agra
Karmagranthaṭīkā (Kr Gr Ṭīkā)
Kaṣāyaprābhṛta, Jayadhavalā J D K P All India Digambara Jaina Sangha, Banaras.
Kathopaniṣad
Kenopaniṣad
Khandanakhaṇḍakhādya, Banaras
Laghīyastrayī edited by Pt Mahendra Kumarast
Mahāyāna Buddhism Viśvabhārati Granthālaya, Calcutta
Mānameyodaya, Adyar, Madras
Mīmāṁsādarśana by Jha, B H U Publications
Mīmāṁsāsūtra by Jaimini
Mahābandha, Banaras
Majjhimanikāya
Merutunga Vicāraśreṇī
Milinda Pañho
Mind, by Russell

Mūlācāra
Mundakopanisad
Naiskarmyasiddhi by Mandana Miśra.
Nandīsūtra, edited by Muni Hastimal
Nandīsūtra, Haribhadraṭīkā
Nandīsūtra, ṭīkā by Malayagiri
The nature of Truth, Joachim, Oxford
Nirvāna Stcherbatsky, Leningrad
Niścayadvātrimśikā by Siddhasena
Niyamasāra, Central Jaina Publishing House, Lucknow
Nyāyabhāsya by Vātsyāyana.
Nyāyabindu by Dharmakīrti, Chaukhamba Series, Varanasi
Nyāyabi dutīkā by Prajñākara, Chaukhamba, Varanasi
Nyāyakandalī, Vizianagaram Series, Banaras
Nyāyakośa by Bhīnācārya
Nyāyakumudacandra, Mānikacanda D Granthamālā
Nyāyakusumāñjali, Chaukhamba series, Banaras.
Nyāyamañjarī, Vizianagaram Series, Banaras
Nyāyasāra by Bhāsarvajña
Nyāyasāra Tātparyadīpikā
Nyāyasiddhāntamuktāvalī, N S. Press, Bombay
Nyāyasūtra by Gautama
Nyāyasūtravrtti by Viśvanātha
Nyāya Theory of Knowledge S C. Chatterjee, Calcutta University
Nyāya Vārtika by Udyotakara, Vizianagaram Series, Banaras.
Nyāyavārtika-tātparya-tīkā, Vizianagaram Series, Banaras
Nyāyāvatāra edited by P L Vaidya, Poona
Nyāyāvatāravārtikavivrti edited by Prof Malvania, Singhi Series
Nyāyaviniścayavivarana, Bhāratīya Jñānapītha, Kashi
Outlines of Indian Philosophy, by Hiriyanna
An Outline of Philosophy Russell, G Allen & Unwin
Pañcadaśī, N S Press, Bombay
Pañcasagrnaha, M. Jñāna Mandira, Dabhoi
Parīksāmukha by Mānikyanandin.

Philosophy of William James, Modern Library,
Prajñāpanā, Āgamodaya Samiti
Prakarana Pañcikā, Chaukhamba
Pramānaparīksā by Vidyānanda, Calcutta
Prameyaratnamālā, Kashi
Pramānamīmāmsā, edited by Pt Sukhlal, Singhi Series
Pramānanayatattvāloka
Pramānanayatattvāloka with Ratnākara by Devasuri
Pramānasamuccaya, Mysore University
Pramānavārtika, Patna
Pramānavārtika Manorathanandini, Patna
Prameyakamalamārtanda edited by Pt Mahendra Kumara N S Press, Bombay.
Praśastapādabhāsya, Vizianagaram series, Banaras
Praśnopanisad
Pravacanasāra, edited by Dr A N Upadhye
Principles of Philosophy, Calcutta University
Purātattva (quarterly) Ahmedabad
Purusārthasiddhyupāya (Bombay)
Psychology, S C datt, Howarah
The Psychological Attitude of Early Buddhist Philosophy, Patna University
Pūrva-Mīmāmsā by Jha, Library of Indian Philosophy and Religion
Rājapraśnīyasūtra, edited Pt Becharadas
Ratnākarāvatārikā
Śābarabhāsya on Mīmāmsā Darśana
Saddarśanasamuccayatīkā by Gunaratna
Saddarśanasamuccaya by Haribhadra
Samādhitantra, Vīrasewā Mandira, Sarasava
Samavāyāngasūtra, Tīkā by Abhayadeva
Samayaprābhrta, Sanātana Jaina Granthamālā
Samayasāra, Sacred Books of the Jainas, Lucknow,
Sānkhya Conception of Personality, Calcutta
Sānkhyakārikā
Sānkhyakārikā, Māthara vrtti, Chaukhamba,

Sānkhyapravacanabhāsya, Chaukhamba, Banaras.
Sānkhya sūtra, Chaukhambha
Sānkhya tattva kaumudī
Sanksepa Sārīraka, Chaukhambha
Sanmati tarka prakarana, edited by Sukhlal with Gujrati translation
Sanmati Prakarana Tīkā by Abhayadeva
Saptatikā Prakarana, Agra
Śāstradīpikā, N S Press, Bombay
Śāstravārtāsamuccaya by Haribhadra
Sarvadarśanasangraha, Poona
Sarvārthasiddhi by Pūjyapāda, Śrīsakharāma Nemacanda Granthamala 128
Satkhandāgama with Dhavalā, Banaras
Self, Thought and Reality, Juvenile Press, Allahabad,
Siddhāntabindu by Madhusūdana, Chaukhambha
Siddhāntaleśasangraha Vizianagarama, Banaras
Siddhāntasamīksā Vols 1—3 Hindi Grantha Ratnākara, Bombay
Ślokavārtika by Kumārila, Chaukhambha
Some Jaina Canonical Sūtras, B C Law, Royal Asiatic Society, Bombay
Sthānāngasūtra, Āgamodaya Samiti
Sūtrakrtāngasūtra, Poona
Studies in Lankāvatārasūtra by Suzuki, London
Studies in Post Śankara Dialectics, Calcutta University
Śvetāśvetara Upanisad
Syādvādamañjarī edited by Dhruva, Bombay Sanskrit, series
Syādvādaratnākara, Poona
Systems of Buddhistic Thought by Sojen, Calcutta University.
Taittiriyopanisad
Tarkasangraha, edited by Athalye, Bombay Sanskrit series
Tarkasangraha Dīpikā
Tārkikakaksā by Śankara Miśra.

Tattvārthabhāṣya, Poona.
Tattvārthasūtra—Jaināgama Samanvaya, Ludhiana.
Tattvārthabhāṣyaṭīkā by Siddhasena Ganin.
Tattvacintāmani by Gangeśa.
Tattvārtharājavārtika, Sanātana Jaina Granthamālā 4.
Tattvārthaślokavārtika N S. Press, Bombay
Tattvārthasūtra
Tattvārthasūtra, commentray by Pt Phool Chand, Varni Grantha Mālā, Banaras.
Tattvārthasūtra, commentray by Sukhlal
Tattvasaṅgraha, Gaekwad Series, Baroda
Tattvasangraha Pañjikā, Gaekwad's Oriental Series, Baroda
Tattvopaplava Baroda
Uttarādhyayanasūtra
Vaiśesika Sūtra Upasāra N S Press, Bombay
Vaiśesikasūtra, N S Press, Bombay
Vātsyāvana Bhāsya on Nyāya Sūtra, Chaukhamba, Banaras
Vedānta Paribhāṣā, Calcutta
Vedāntasāra, N S Press, Bombay.
Vinaya Piṭaka
Vīra-Nirvāna Saṃvat aur Jaina kāla Gananā (Nāgarī Pracārinī Sabhā)
Viśesanavatī by Jinabhadra
Viśesāvaśyaka Bhāṣya, Maladhārī
Viśesāvaṣyakabhāṣya Kotyachārya.
Visuddhi Magga
Vivaranaprameyasaṅgraha
Vrtti Prabhākara by Niścaladāsa, Venkateswara Press, Bombay.
Vyavahārabhāṣya.
Yogadarśana
Yogadarśana tathā Yogaviṃśikā, Bhavnagar,
Yogadṛṣṭi samuccaya by Haribhadra
Yoga Bhāṣya Chaukhambha, Banaras
Yoga Bhāṣya Tattvavaiśāradi.
Yoga Philosophy in relation to other systems of Indian. Philosophy S. N. Dasgupta, Calcutta University.